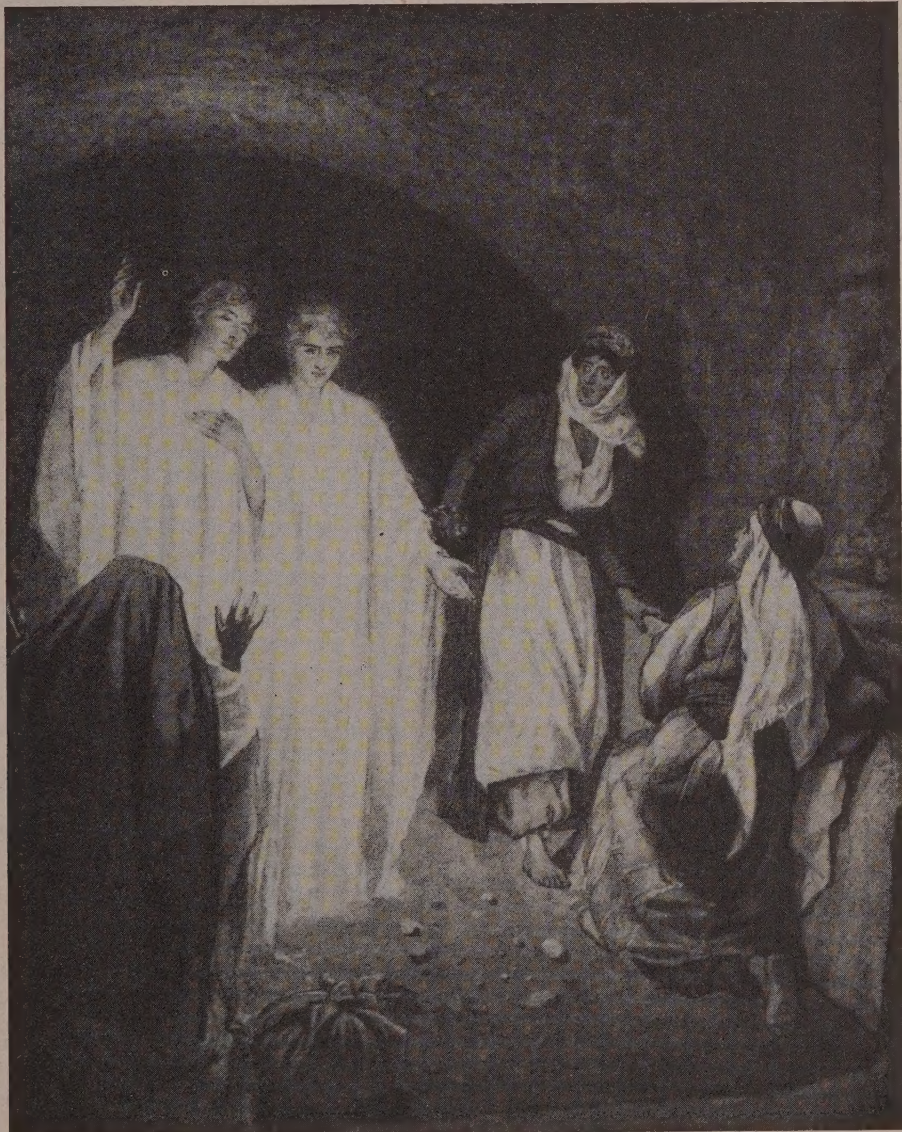


The LUTHERAN



THE VICTORY ANNOUNCED

VOL. XXVI • NO. 27 • PHILADELPHIA, PA. • APRIL 5, 1944

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
THE LIBRARY

APRIL'S SPECIAL CAUSE

THE freedoms for which the United States and Canada are contending in a great war have been obtained and continued to the citizens of these North American countries by certain voluntary limitations on the part of church and state. Among these is the requirement that the church provide religious elements that Christian training requires. Oversight of this activity is assigned by the U. L. C. A. to its Board of Education. For the sake of the long future, the churches must give the usual attention to that agency's presentation of its work during this month. Not even the war has priority over the obligation of this generation to those that follow.

It is also in order at this time to call attention to the ability of the Church's staffs of educators. Their handling of the problems with which the war has confronted them deserves the Church's confidence.

For Prisoners of War in America

PRISONERS of war in camps throughout the United States are anxious to put their idle time to good use. Reading and studying, in order to better their education and future prospects, are most popular. The Lutheran Commission for Prisoners of War, with headquarters in New York and St. Louis, is doing everything in its power to provide the German-speaking prisoners—of whom nearly 50 per cent are Lutherans according to government figures—with suitable literature.

For several months a staff of workers has been busy at a warehouse in New York City cleaning up, classifying and conditioning thousands of books that have been contributed to this worthy purpose by Lutherans all over the country. To date, about 87,000 books have been handled. Of these some 12,000 have been rejected as unsuitable because they were juvenile in character. These have been donated to public libraries. Some 75,000 books have been prepared for shipment to PW camps, of which 60,000 have been inspected by army censors and shipped.

In addition to the cases of books for general use, some forty-one requests for specific lists have been complied with. In some instances chaplains or imprisoned pastors desire specific religious or theological works. In other instances talented prisoners desire specific texts from which to teach classes of their fellow prisoners. All such requests are met if the books are available among those contributed.

Gift books for the PW camps should be packed carefully and shipped directly to the New York warehouse, addressed exactly as follows:

Lutheran Commission for Prisoners of War
c/o War Prisoners Aid of the Y. M. C. A.
33 East 47th Street, New York 17, N. Y.

'TIS EASTER TIME

By SARA ROBERTA GETTY

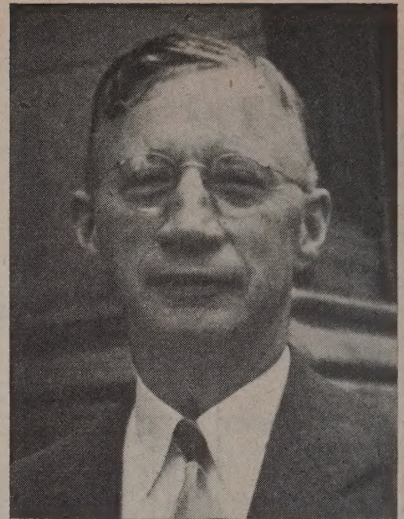
'Tis Easter time! and midst grim war, the joyous bells are ringing.
Despite the sound of bursting bombs the happy birds are singing.
The world is filled with carnage, yet all Nature tells the story
Of how Christ conquered sin and death and reigneth now in glory.

O stricken world, lift up your eyes! O, nations broken-hearted!
Come see the place where He has lain; behold the grave now parted.

'Tis Easter time, yet countries bear the marks of desolation;
While brave men give their life's blood in defense of home and nation.
Yet through the ages comes the Voice, so low and tender, speaking:
"Why are ye here among the dead a living Saviour seeking?"

O, stricken world, baptized in blood! O, nations crushed and blighted!
Look up! He lives! the Saviour lives! your wrongs shall yet be righted.

Somerset, Pa.



Mr. Henry Beisler

is the Treasurer ad Interim of the United Lutheran Church in America with headquarters at 231 Madison Ave., New York 16, N. Y. He was chosen by the Executive Board at its meeting in Columbus, Ohio, on March 21.

The vacancy to which he was elected was caused by the death of E. Clarence Miller, LL.D., on March 3. The "ad interim" period ends next October.

Mr. Beisler has ample resources on which to draw for the discharge of the treasurership of a great church organization. A basic asset is that acquired during the service he has willingly and effectively given to the interests of St. John's Church, Jersey City, N. J., the Rev. Theodore Erdman pastor, of whose church council he has been president since 1935. In 1941 he was elected treasurer of the United Synod of New York: he thus has practical knowledge of the material methods and resources of this important unit of the U. L. C. A.

The U. L. C. A. in convention assembled has had knowledge of his willing interest in its activities and has elected him to membership in the Board of American Missions and in the Board of Publication. He was also elected to membership in the Committee on Church Papers, but relinquished that agency when he was chosen for service on the Executive Board.

In accepting the treasurership of the U. L. C. A., he continues membership in the Executive Board, but the office makes him ex officio a member of the trio of officers of whom special duties and emergency decisions are frequently required. The routine contacts of the office with synods, congregations and agencies are intimate. The U. L. C. A. is greatly blessed in having so capable a person to carry on the financial activities of its present biennium.

The LUTHERAN

Official Journal of the United
Lutheran Church in America

Contents

FEATURE ARTICLES:

Mr. Henry Beisler; Prisoners of War	2
The Family Learns to Pray	6
Miss Chang Mei-Lan	7
The Seminary's Present Role	8
The Family Must Be Served	10
The Church and Its Colleges	12

DEPARTMENTS:

Editorial	3
The Church in the News	4
In the World's Eye	5
Musings of a Minister's Wife	9
Washington	14
Sacred Sentences	15
Across the Desk	16
Sunday School	18
Young Folk	19
Books	20
Open Letters	21
Notices	30
Obituaries	31

NEWS LETTERS:

Pittsburgh Synod, Allentown Conference, Reading, Nova Scotia, South Carolina, Philadelphia	22
--	----

Nathan R. Melhorn, D.D., Litt.D., LL.D.,
Editor

Miss Harriet E. Horn, News Editor

Departmental Writers:

Oscar F. Blackwelder, D.D.
Mrs. Donald F. Irvin
J. William McCauley, D.D.
Earl S. Rudisill, Ph.D.
G. Elson Ruff, Litt.D.
Julius F. Seebach, D.D.
Amos John Traver, D.D.

Staff Correspondents:

N. Willison, Litt.D.
George L. Rinkliff

COMMITTEE ON CHURCH PAPERS

T. Benton Peery, S.T.D., Chairman; E. Harry Schirmer,
Secretary; Theodore G. Tappert, D.D., the Rev. Charles
K. Fegley, the Rev. Ralph D. Heim, Ph.D., Herbert
C. Alleman, D.D., the Rev. Charles A. Linn, Ph.D.,
Edward E. Croll, Elmer F. Irey.

PUBLISHED weekly by the Board of Publication
of the United Lutheran Church in America,
1228 Spruce Street, Philadelphia 7, Pa.

H. Torrey Walker, Business Manager
A. J. Arbogast, Circulation and Advertising

Subscription Price, \$2 a Year

Entered as second-class matter, Oct. 29, 1923, at the
Post Office, Phila., Pa., under act of March 3, 1879.



The Dead Shall Rise

NEVER in the devotions of our Church have the areas of remembrance and petitions been so truly global as will be their extent next Sunday. When congregations have gathered to celebrate the resurrection of our Lord, and to invoke the comfort and inspiration of His victory over death and the grave, there will be present in spirit though bodily absent the vast company of young men and young women received into the armed services of their nation. A deep sense of the vastness of our community of believers will be within the apprehension of all. The knowledge we have by divine revelation concerning the resurrection of the dead, will again be the refuge and comfort of all into whose family circle death has entered.

Let it not be overlooked relative to the casualties of battle, that our Lord's remembrances are not measured in terms of time or space. The common graves into which the bodies of the dead on a battlefield are placed, and for whom individual identification may be difficult, are not commingled in the mind of our Master. The entity of the spirit of each is not destroyed, nor does the manner of sepulture affect the pages in the Book of Life where the names of the believers are indelibly recorded.

Equally protected against the loss of an eternal inheritance are those whose bodies lie in lonely graves in foreign combat fields or those to whom death comes at sea. The mound of earth may be leveled and the wooden cross decayed. Only a record in the annals of the sea will provide for the memory of the victims of ocean battles. But the mind of Christ contains each, and at the last day they will all be assembled, to be separated no more. Of such super-earthly character is the resurrection of the dead.

THE CHURCH

IN THE NEWS

By G. Elson Ruff

One-man crusade

A NEGRO preacher, the Rev. O. B. Beaman, has taken upon himself the task of keeping colored boys and girls out of the road to destruction. Each day he patrols the pool rooms,



beer parlors, and movie theaters in Wilson, N. C. When he finds Negro youths of school age, he personally escorts them back to school.

Juveniles whom he finds late at night in such "hangouts" or roaming the streets, he takes to their homes, where he has some conversation with parents and children.

During three months of this sort of thing, juvenile delinquency among Negroes has dropped sharply, police officials say.

The blitz

WELL-KNOWN Berlin churches recently demolished by air attack include Trinity Church, Old Garrison Church, and the Kaiser Wilhelm Memorial Church. At least thirty-five Evangelical churches have been destroyed in the last four months, according to a news bulletin from Germany.

Up to the beginning of 1944, sixty Evangelical churches had been destroyed or seriously damaged. Several hundred other church buildings, including hospitals, parish houses, home mission and deaconess institutions, have been damaged.

Protestants in Peru

THE right of Protestant missions to carry on their work in Peru has been "affirmed," after much interference and disturbance, reports the *Protestant Voice*.

Sixteen members of the Peruvian Senate made a strong appeal to the government for tolerance of Protestant work, based on evidence of good results of such work in the past. The constitution of Peru guarantees freedom of worship. However, it has

been charged that subordinate police officials have in many cases not given Protestant workers protection against disturbance of their meetings and other interference.

His sermon is ready

WHEN peace is declared, the Rev. Roger G. Imhoff, pastor of Fenner Memorial Lutheran Church of Louisville, Ky., will be ready. He has prepared a sermon entitled, "Swords Into Plowshares," for delivery at 7.30 P.M. on the day peace arrives, "whether tomorrow, next month, or years from now."

Should the radio announce an armistice after 6.00 P.M., the service will not be held until the following evening, Pastor Imhoff states. He wants his people to let no other engagement interfere with this service, and not to engage in such "pagan celebration" as marked the end of the last war.

Tax simplification

SOONER or later the income tax worries everybody. The executive committee of the Federal Council of Churches is worried about the proposed simplification of the U. S. income tax law.

According to recent proposals, most incomes would be taxed on the basis of a "short form" or on the simple declaration of tax withholding which people receive from their employers. Neither shows in any way the exemptions allowed for contributions to religious or charitable organizations.

"Any change in tax policy or procedure which would diminish the individual citizen's sense of responsibility to support these agencies would threaten a basic American tradition," the Federal Council resolution states.

Methodist letters

A FEATURE of the Methodist crusade for world peace was the urging of all Methodists to write their Congressmen stating their views of post-war settlements.

Senator Arthur Capper of Kansas reports that he received more than a thousand letters from Methodists supporting the campaign. He inserted in the *Congressional Record* a sampling of such letters.

A petition from a Methodist woman's society in Connecticut was also laid before the Senate, by Senator Francis Malony.

Missionaries in China

TWENTY missionaries of the Norwegian Lutheran Church of America, stationed near the Chinese battlefield, have been able to carry on their work during the last year without interference from the Japanese, it was reported at the annual meeting of the church's foreign board.

It was voted to call four seniors at Luther Seminary, St. Paul, as new missionaries to China. They will study the language for one year at Berkeley, Calif.

What happens to soldiers?

"It is probably too much to expect the army and navy to be character-building institutions," states *Christianity and Crisis*.

"They do not exist for that purpose. But, on the other hand, they should not be character-destroying institutions, and that is exactly what it amounts to in practical matters in combat areas."

The article speaks of "the complacent bubble inflated by talk of a religious revival among the men" in the army. It may be true that there are no atheists in foxholes, but what worries the chaplains is the moral let-down after combat experiences.

"Here is the real testing ground for genuine religious momentum. Is God to be like an overcoat, donned in cold weather but cast aside with the first signs of spring?"

"Noticeably absent at most divine services are the officers themselves," says the article. "The importance of this cannot be underestimated. . . . So often are the officers not present that the men often mention it as their reason for non-attendance."

IN THE WORLD'S EYE

By Julius F. Seebach

Have You had trouble in getting your doctor when you wanted him during this period of universal shortages? *News From Belgium* (February 28) tells of the situation in Kortrijk, a city of 40,000 inhabitants. Instead of a physician such as yours, having his own car, and with a "cabulance" handy for patients, there is just one taxi allowed in the city for the use of both doctors and patients, no matter how many there may be. Even this cannot be summoned for an emergency. For his own use, or for his patient, the doctor must apply in person at police headquarters for the taxi. The police must first be satisfied that the taxi is really necessary.

When War came to New Georgia, Ngatu, a prominent chief, declared the Japanese his tribal enemies, and led his warriors into the Solomon Islands Defense Force. Though blind, Ngatu wanted to be in the fighting ranks; he asked only for a rifle and someone to face him toward the enemy, so that contentedly he could shoot in that direction. But Ngatu's service took a more effective form when he begged permission to cut off a Jap reconnaissance party which had penetrated to a near-by island. Heading six others of his tribal scouts, he landed unobserved behind the Japs; waited for night, and, in spite of his blindness, penetrated their camp with his scouts and gathered up the weapons of the sleeping enemy. Then, waiting till morning wakened the unsuspecting foe, Ngatu brought them back to the Allied camp and to internment.

The Fiji Islands break into the news in a truly decorative way. The Fiji Department of Agriculture has sent 5,000 cuttings of flowering plants and shrubs to beautify the cemetery of the American Army, Navy and Marine soldiers on Guadalcanal. This is a special phase of a service the department has been rendering heretofore among the mission fields of the Far East. Missions, their schools

and hospitals, have been helped in establishing gardens for use, and in beautifying their grounds.

Any Impatience on the part of the public with the handling of Argentina and Bolivia needs to pause long enough to face the facts before passing judgment. The case is far from simple; the conflict between necessity and political idealism is great. Britain could not live at present without Argentine beef unless we provided it from our own dwindling supplies. Together with Chile, Bolivia, Paraguay and Uruguay, Argentina supplies 85 per cent of the world's essential linseed exports, 70 per cent of the corn and 23 per cent of the wheat. Since Japan's conquests in the Far East, Bolivia provides 65 per cent of the Allied needs for tin. These lands also control the world's borax deposits and 40 per cent of the natural drug output; they hold also a monopoly in tannin and iodine. Furthermore, Argentina is dominant among the Latin American states; and that makes our relations with them delicate. Unwise moves on our part might give Argentina the chance she wants to make herself "The Colossus of the South." The best method of circumventing the totalitarian trends in all Latin America, and Argentina in particular, is not to alienate the growing middle classes by actions that might be interpreted as imperialistic. The middle classes want free elections, labor's right to organize, trial by jury and free speech, none of which they have at present.

News of Norway (issue of February 25) has rendered a real service to the public by revealing, in direct excerpts, the thinking of the underground papers of Norway. If it were violent, radical and vengeful, that would be readily understood and condoned. The surprising thing, however, is the breadth of interest displayed; the hopeful, forward look; the firm demand for justice without vengeance; the sense of independ-

ence connected with gratitude toward the Allied nations. *Svart paa Hvitt* (January 1944) deals thoughtfully with post-war planning. *Fri Fagbevegelse* (December 1943) extols the service for freedom given gladly by Norwegian sailors on the high seas. The January edition of the same paper says of Finland, "What no good Norwegian can forgive is that Finland asked Hitler's help in gaining her revenge. Nazism for us has been the greatest evil of all." *Fritt Norge* (November 1943) considers constructively the trial of war criminals in terms of Norwegian law and without hatred or revenge. *V-Bulletinen* (December 1943) recounts the thrilling tale of Norway's stand, its steadfastness and unflinching co-operation with the exiled government and the Allied program.

Jots and Tittles: Christian education is not languishing in China. In nine institutions reported, 5,591 students were enrolled. . . . There is some hope for the paper market. The output of pulpwood in the U. S. and Canada has exceeded last October's estimates by 18 per cent. The American Bible Society has been assured its full requisition. . . . A German girl, employed in a German office in Oslo, gave as her excuse for lateness that she could not get along without coffee. Her punishment was to report earlier and spend five minutes each morning reciting, "I can get along without coffee, heil Hitler!" After a few mornings she was ordered to report still earlier. The reason? With an unconscious but understandable transposition she was discovered to be reciting, "I can get along without Hitler, heil coffee!" . . . We are promised a "revolution" in dental procedure after the war. It will be effected by "acrylic plastic," which can be used to replace the whole or part of a tooth; will work successfully in "inlays, jacket crowns and bridgework"; will match the natural tooth color of a patient better than anything else; and match their wearing quality.

The Family Learns to Pray

By ETHEL B. WICKEY

YEAR after year the church calls upon the family to observe the forty days of Lent as a period of penitence and self-sacrifice. Each year the family faces the same question: How are we going to spend these forty days so that they will be of special significance to each member of the home circle? We must do more than go to church for a midweek service and be sorry for our sins. We must do more than give a special offering. Many of us go to services and confess our sins all the year round. And we give special offerings almost weekly. Lent must be a period set apart, when the individual members of the family and the family as a unit study the life of Jesus in such a searching way that when Easter dawns, each one is able to face life's experiences as a true follower of Jesus.

Understanding Prayer

To be faithful followers of Jesus the family must understand prayer. Each member must be conscious that there is no higher calling than "Abide in Me." The family must have a full understanding that, in the words of Dr. J. H. Jowett, "Praying is the clearing of the blocked roads which are crowded with all sorts of worldly hindrances. It is the preparing the way of the Lord. When I turn to the Lord in prayer I open the doors and windows of my soul towards the heavenlies, and I open them for the reception of any gifts of grace which God's holy love may wish me to receive. My reverent thought and prayer perfects communion between my soul and God." As the members of the family come to this understanding of prayer each will regard prayer as the root and strength of all work. Each will be conscious that this communion between the soul and God is the highest type of work entrusted to him. His prayer life will reach a new level.

Why Pray?

In the fourteenth chapter of St. John's Gospel, the thirteenth verse, Jesus says, "And whatsoever ye shall ask in my name that will I do, that the Father may be glorified in the Son." If our prayers are to be made in order that our "Father may be glorified," we have a right to assume that that is the reason Jesus prayed. On the occasion of feeding the five thousand, "He took the five loaves and two fishes and looking up to heaven, he blessed them and brake and gave to the disciples to set before the multitude." On the Mount of Transfiguration, "As he prayed the



Jesus prayed: "If it be Thy will"

fashion of his countenance was altered and his raiment was white and glistening." At the Passover, "He took the cup and gave thanks. . . . and he took bread and gave thanks." In the Garden of Gethsemane He raised His eyes to heaven and said, "If it be thy will, take this cup from me. . . . Not my will, but thine be done." As He hung on the cross in the midst of physical torture and pain He said, "Father, forgive them, for they know not what they do." In all these events Jesus prayed that His Father in heaven may be glorified.

Why have we as a family prayed? Have we prayed always that our Father in heaven be glorified? Or have we prayed selfishly? Have we prayed for physical health, for daily bread, for the love of friends, for happiness, for courage and strength to endure sickness, for patience in pain and suffering, for world peace, for the safe return of our loved ones and for success in battle? Did we ask these things out of self interest?

Did the family wish to enjoy the many rich blessings of God? Was the family self-willed, self-centered? Or did the family pray for all these things that their Father in heaven may be glorified and later find that all these things were added unto them? We must learn to pray as Jesus taught us to pray: to glorify our father in heaven.

How to Pray

Jesus' prayers were always definite, pointed, specific. "Father, forgive them." "Remove this cup." "Father, glorify Thy Son." When they brought the lame, the maimed, the diseased to Him, Jesus often said, "What wilt thou have me to do?" Jesus made the petitioner state his desire in no uncertain terms. In this same manner the family must learn to pray.

A young man in the late twenties took one of the most serious problems of his life to a Christian counselor. After presenting the facts he said, "Now I don't know which way to turn." The counselor asked, "Do you believe in prayer?" The young man replied, "No! Sunday after Sunday I sit in church and listen to the minister pray all over the universe. To me it is just a jumble of words. To me it doesn't make sense. The Lord doesn't work that way. At least He hasn't as yet."

Then the counselor asked, "Has there ever been an incident in your life when a loved one was in danger and you felt the need of a Superior Being?" The reply came quickly, "Yes, when the girl I love was taken to the operating room, I was alone with her. As the door closed between us I said, 'Oh, God, don't let her die.'"

Then said the counselor, "You do believe in prayer!" "Yes, if that is what you call prayer," was the answer.

Family prayers are too often vague. Frequently we pray in generalities. The family asks God to deliver its members from sin, but the specific sin is not mentioned. We ask God to pour out His blessing upon the whole world. We do not specify a field. Our prayers become pointless and indefinite. We give no time or thought or self-scrutiny to the thing that we really want God to do for us. We are not always sure we want the thing we ask. We do not know if our desires are real and honest. We do not know if what we ask

is in harmony with the will of God. The family must learn to pray as Jesus prayed. We must think through our prayers with clarity and simplicity and a consciousness of God's will for each one.

When Pray

As we study the prayer life of Jesus we find that He prayed regularly and without ceasing. On the Sabbath we find Him in the temple. We see Him returning thanks before meals. We see Him frequently turning away from the crowd to be alone with His heavenly Father. When troubled in mind and spirit He turned to His God. When weary and worn physically and spiritually, He sought out a quiet place for the renewing of strength and power. Wherever we find Jesus, whatever we see Him doing, in whose presence we find Him, He appears to be always conscious of His Father in heaven.

The Christian family must also pray regularly and without ceasing. From early childhood the father and mother must fold their babies' hands and teach them to pray at regular intervals. They must teach their children the importance of returning thanks at meal time. The Sabbath must be set apart for prayer and worship in the house of God. As the family grows in years they will experience the necessity of turning frequently to their Father in heaven in the time of joy, or sorrow, or distress, or thanksgiving, or for renewed strength and power. They learn to pray without ceasing, ever conscious of His presence.

"When We Will—"

But the Master teaches the family more. He teaches us to pray regularly and without ceasing only when we *will* Him to do something for us. A lazy young man wishes to become rich, but does nothing about it. A beautiful young woman wishes to marry a man with initiative, ambition and industry, but is not willing to put forth the energy to build these characteristics into her own life. A mother wishes to be a good mother, but gives her baby over to hired help. The young man did not *will* to become rich. The young woman did not *will* to attract a young man of fine qualities. The young mother did not *will* to be a good mother. It is the will that rules the heart.

When we *will* Jesus to do something for us as we talk with Him, we will not rest easy until we have done everything we can to help Jesus answer our prayer. We will be willing to make the sacrifice. When the father brought the ill son, Jesus said to him, "What wilt thou have me to do?" The father willed that his son be made well. He did something about it. He brought his son to Jesus. He asked Jesus to heal him. He had faith that Jesus would heal him.

When the family prays, "This, Lord, we will that thou shouldst do for us," knowing before they ask that it is the will of the Father in heaven, then their prayers will be answered.

Are we as families learning of Jesus to pray during this Lenten and Easter season? If so, this season will be a mountain-top experience.

EASTER PRAYER

By MINNIE K. HOFFMAN

"CHRIST is risen!" angels said.
"Christ is risen from the dead."
He, who came from heaven above—
Gift of God's redeeming love.

Grant us grace to do Thy will;
All Thy righteous law fulfill.
Cleanse our hearts that we may be
Vessels sweet to honor Thee.

For the life Thou freely gav'st,
Lost humanity to save;
For Thy death upon the tree
And Thy added victory!

For Thy mercy and Thy care;
For Thy love, just everywhere;
Lord, with grateful hearts we bring
Praise to Thee, our Saviour, King!

Chambersburg, Pa.

MISS CHANG MEI-LAN

Missionary LYDIA F. REICH, R.N., Writes About Hospitals and One Nurse in Shantung, China



Children at the Tai Tung Chen Clinic near Tsingtao

Two of our three Lutheran hospitals in Shantung, China, have been confiscated by the Japanese.

The main hospital, an eighty-bed institution in Tsingtao, has been taken over by the Japanese Medical School. The hospital building and nurses' home are used for dormitories, and the Japanese have erected a dining hall between the two.

Our first branch hospital, opened in 1938, in Tsimo—thirty miles from Tsingtao—was turned into military police headquarters almost immediately after Pearl Harbor. They had threatened the Chinese staff with evacuation several times during the preceding months.

Our second branch hospital was in Tai Tung Chen, the east suburb of Tsingtao. There are several reasons why the Japanese may not have wanted this hospital. One is that it is a small

place—only twelve rooms. Another is that the title deed was in a Chinese name. But the reason we like to think is the right one is that Tai Tung Chen was one of the many places immediately outside of Tsingtao where the Chinese guerrillas have been active.

At Tai Tung Chen we had had for ten years a daily clinic but in 1939 we added a six-bed hospital. About a hundred patients a day were treated at the clinics and there was always a waiting list for the six beds.

Dr. Yu and his family lived next door to the hospital and he prescribed for all the clinic and hospital patients. Miss Chang Mei-Lan, one of our own graduate nurses, supervised the hospital and clinics. During the nearly eleven months after Pearl Harbor that we were confined to our homes, she risked coming regularly and reporting on conditions at Tai Tung Chen.

THE SEMINARY'S PRESENT ROLE

By DR. CHARLES B. FOELSCH, President,
Chicago Lutheran Seminary

"Truth be more precious to me than rubies,
Consume me like a passion. . . ."

In a recent article, Dr. J. H. Oldham speaks of the large influence that may be wielded by a comparatively small band of men "who read the signs of the times, are united in their principles and aims, and have thought out and can preach a systematic but fundamentally simple doctrine."

The quotation may serve as a text to illuminate the seminary's best service, "in the present crisis."

• The seminary must be a community of men who "read the signs of the times"—in the present crisis. We hardly need the modifying phrase. Essentially, in the story of mankind, no crucial hour is unique in origin. The root trouble is unchanging, whatever the time or clime.

Consider the "great unclean plague" and its strangely variant symptoms. Behind the symptoms, however unique, the microscope always ferrets out the pallid spirochete, the smartest liar and the foulest criminal in the medical catalog. Mankind's crises, however puzzlingly diverse their antecedent disorders in the body of society, are ever essentially the issue of man's turning away from history's center, which is God, and becoming eccentric.

Here is the curse of this hour too. However glibly we talk about no atheists in fox holes, men are bowing not before God but before the old idol, Self, in his earthiest aspect. Now Self is the pole opposite to God. Therefore men are flinging all transcendental values upon the rubbish heap, and God becomes a convention, a fetish, or a doddering old grandfather seen in a mist in a far-off corner of the beautiful isle of somewhere. "Professor, what the dickens is sin?" asks the flippant girl in the sophomore ethics' class at college. In smart new garb, the jungle comes back. And then

"there came insistently
. . . the boom of the bloodlust song
and the thigh bone beating on the tin-
pan gong."

That's the first task of the seminary "in the present crisis": to know the signs of the times and to make its teaching of the Word of God relevant to the mind and mood of the hour.

THE SEMINARY'S "MUST"

• The seminary must be a community "united in principles and

aims." The stress here is on the word *united*.

In any educational institution, the tendency on the part of members of the community is toward eccentricity, not in the sense of getting away from God as a center, but from the sense of *community* of principles and aims. Isolationism easily slips in. The professor of history is engrossed in his contemplation of the subtle splendor of scholasticism, or is off to a ministers' meeting somewhere "to talk." The dogmatics man is pondering the orthodox heterodoxy of Reinhold Niebuhr, or attending a conference in the next village. The "practical" professor is discoursing to his students on the best way to pay the apportionment, or is making a speech at Rotary. All no doubt hold (resolutely) the same principles and (vaguely) the same aims, but the glow of a common conviction is remote, and students sense little of a *united* forward march of the faith.

It's like the centrifuge; as the machine gains speed (shades of "accelerated" theological education—by direction of Selective Service!)



Dr. Charles B. Foelsch

every unit in its whirling drum, willy-nilly, is pushed away from community. So each "department" is in danger of growing increasingly individualistic, atomistic, fragmentary—in one word, eccentric.

Nor am I discounting the comradely confidence of faculty members one in the other. The mutual friendliness that marks faculty relationships at our seminaries I can vouch for—at several of them, from intimate knowledge. One is very grateful for it too. But that is not full teamwork in the sense of complete integration of program and community of effort.

That sense of community in principles and aims must also one day come to permeate the overall seminary program in our Church. If the centrifugal trend be a danger in the individual theological faculty, it is a rude reality, taking the seminaries as a group. We mean to be friendly with one another, and we are! But *united* in principles and aims, that we are not!

There's a goal for the body theologic! Nor will it be achieved by appointing another commission on theological education, or by doubling the miles traveled by the board's executive secretary, so that he may more frequently make his earnest and needed pilgrimages to the seminaries. The achievement lies along another path, and there are rumors that the Church is on the verge of discovering it.

FATAL UNCERTAINTY

• We must have seminaries that "have thought out and can preach a systematic but fundamentally simple doctrine." Here the accent is on *thought* out. Please change the word slightly, from *thought out*, to *thought through*, lest someone imagine I'm belittling the findings of the Fathers, or proposing to fashion a new Book of Concord. Quite the contrary: I, for one, pray we are through for a millennium with that sorry business of thinking out new creedal statements. They generate much heat—as we have discovered—but no light! But *think* we must!

The solidarity of Lutheranism, and the relevance of our preaching to the abysmal needs of the "present crisis," to say nothing of the integrity of our seminaries, will be mightily

(Continued on page 13)

NO LULL—New Offensive Planned in Bordenville

As I draped rugs over the railing, I looked up and down the street. Red maple buds on the tall trees near the church. Daffodils ready to burst open across the street. The crocuses we planted in our own grass last year already in bloom. The outdoor preparations for Easter Day are all under control.

I hated to go in, but my own preparations were certainly far from complete. Mark and Joan want to be so grown up in so many ways, yet they want all the childish trappings that go with the day.

From the third floor study came the steady tap-tap of the typewriter. Even in Holy Week, Jerry will write out his sermons. He says it saves wear and tear in the long run, and after all, he's the one who has to preach them. It seems like unnecessary effort to me. He thinks the same of housecleaning. We both smile and hold our peace.

Thank goodness there will be a little lull after Easter and I can get at my housecleaning properly. I've done a few corners here and there, but Lent is no time to turn a parsonage topsy-turvy. Particularly this year! This is always a busy season, but this year, with more and more people moving into Bordenville and those already here not yet assimilated by the churches of the town, Jerry has been almost swamped. When he isn't rounding up new members or writing sermons, he's keeping in contact with the boys—and girls—in the armed forces, trying to get families who are living away from Bordenville to find new church homes, even if those homes have to be temporary, or attending to the regular pastoral duties that never know any season.

With the thought of housecleaning just around the corner, I decided to give the living room a "lick and a promise." Myrtle Odenbach never misses a chance to tell me how much she likes her work in the shipping department at the defense plant. I try to rejoice with her, but I certainly miss her helping hand around here. Down in my heart I even have

the delighted suspicion that the defense work cannot last forever. In the meantime, I do my own cleaning.

I carted a heap of Mark's belongings to the stairway. He could take them up to his room at lunch time. I wondered how he'd made out in school this morning without his spelling book. Just now he's going through the stage where he has put aside such childish things as looking after his own possessions. He drops everything wherever he happens to be. Then it's, "Mother, where did you put this? Where did you put that?"

Mrs. French is experiencing the same thing with Sammy. She was laughing about it after the service last night. He's even lost his Lenten self-denial box.

I was thinking about the people who were at the service, as I pushed the cleaner swiftly back and forth. Mrs. Milland was there for the first time this Lenten season. Mr. Milland grows thinner all the time. They are worried about Art, I know, and the labor troubles at the plant haven't helped either.

"Anything interesting in the mail?"

The cleaner had been making so much noise that I hadn't heard Jerry come downstairs.

"Nothing much. Most of it looks like routine stuff. Oh, yes, there's something there from Mr. Kline. What would that be?"

"Probably giving us a date for our School of Missions. He's chairman of the synodical Foreign Missions Committee."

"Wasn't Joan funny the other evening? She wanted every detail of the Gettysburg plan stated in black and white, didn't she?"

"She's on the right track, though."

"Oh, I know that. I wouldn't discourage her for anything. It's just a bit disconcerting to have someone always pinning you down to details, every time you make a casual remark. I suppose what's worth saying at all is worth being explicit about, but it does put a curb on easy conversation."

"Not half so much of a curb as running into a blank wall of ignorance where you expect something different. Would you believe it, at the ministerial meeting last month, I mentioned to some of the men who were standing there that we were going to have a missionary in our congregation for a week under the Gettysburg plan, and two of the brethren had never heard of it? One of them wanted to know how much it would cost. The other wanted to know when the Board of Foreign Missions started such an arrangement—he certainly had never heard of it."

"Never heard of it! Doesn't he read THE LUTHERAN? Doesn't he read his mail?"

"Apparently some people don't do either. And here I stand, not reading mine. Let's see what Kline has to say. H'm'm. H'm'm. May 6! They can't do this to me! That hits the wind-up of the Lutheran World Action Drive—May 6."

"Lutheran World Action? I knew that was coming along; but it had slipped my mind for a bit. Are you going to put on as big a drive as last year? Won't some of last year's promotion just automatically carry over into this year?"

"Nothing carries over automatically. People have too many distracting interests claiming their attention to leave anything to chance."

"But how can you be promoting that and the School of Missions at the same time? You'll have the congregation promoted to death! Can't you ask for another date?"

"I could, I suppose; but it's quite a job to get the dates all lined up. I'd better take the one they've given me. I can tie the two things together by stressing the orphan mission angle of the World Action offering. They'll really fit in together very well."

"And just this morning I thought there was going to be a lull after Easter!"

Jerry grinned, but his eyes were serious. "There's not much lull on the fighting fronts, either."

The Family Must Be Served

Christian Family Week, May 7-14

By EARL S. RUDISILL



A WEEK of family life emphasis is just ahead. The annual Christian Family Week will be observed by the Protestant churches of Canada and the United States, May 7-14. It will begin with appropriate features, planned by individual congregations, on the first Sunday of May, continue with various activities during the week, and reach its climax on the second Sunday of May in the Festival of the Christian Home (formerly Mother's Day). How much this week will mean to the congregations and homes of any community will depend upon advance planning and serious, enthusiastic execution of plans.

The Committee of Executive Secretaries of the boards of the United Lutheran Church at a recent meeting passed a resolution encouraging our congregations to use the week extending from the first to the second Sunday of May as Christian Family Week, concluding the week with a special service on the Christian family on the second Sunday of May.

WHY SERVE FAMILIES?

Viewed from a number of angles, the family is the highlight in the social picture, the very hinge upon which turns the life of every community. It is the foundation unit of society, the group in which parents and children have community of life, where young human beings are nourished from infancy to a degree of maturity, and where the most demanding needs of all ages are best met.

The quality of homes anywhere determines the character of the community wherein they are located. An understanding Christian home is decidedly a stabilizer of its neighborhood. On the other hand, a home made up of unstable or frivolous characters is a menace to a community. The wholesomeness and welfare of society hang upon the quality of its homes.

Homes are conservers of the virtues and traditions which they cherish, be they Christian or pagan. The high service of Christian homes in this respect cannot be over-estimated. Many a young man and woman will return from the cruel practices of war and its artificial outlook, disheartened and uncertain, but will soon find new inspiration and courage in the discovery that home and church have conserved the precious things which were most missed.

Family life is the background for

all activities. From the familiar hearth one fares forth in the morning to meet stern duty, and to it he returns at eventide, weary and yearning for the relaxation which is found nowhere else. At its best life is home-centered. About that pivotal point all else revolves. It is an end to which many other institutions are means.

The home, again, is a profound influence on the church, while, at the same time, it is strongly affected by the congregation and the church at large. Since the congregation cannot be stronger than its families, the church strengthens itself when it works for the strengthening of family life.

In the home is found the most influential educational process in the world. Because all family members and the total atmosphere of the household have constant access to all angles of the various personalities a kind of guidance and inspiration is taking place there which is not found anywhere else. It may take any direction, but a Christian line of movement is what counts.

WAR BRINGS NEW PROBLEMS

When the current war broke out we had not yet recovered from the moral decline which ensued from the conflict of twenty-five years ago. A concomitant of the scientific advance of the past seventy-five years, secularization of life has progressed as scientific results and viewpoints have come into possession of the common man. He has not yet been able to make more than half an adjustment to the newer understanding of the world and life, in the light of his religious ideas. An increasing spirit of paganism and complacency has been the result. This confused mode of thought had much to do with the so-called disintegration of the family during the past half century, and provided an unfortunate stage setting for the unsettling influence of the first world war.

To all that occurred between the wars have now been added the shocks and distortions of life which the new Armageddon has brought about. First the sons of our homes were torn from their wonted life and transferred to the gory field of battle, and then came the call for the daughters. No family can pass through such shock without pronounced ef-

fects. And many homes have had to endure the upset of repeated removal and resettlement in crowded, strange, unfavorable conditions. Friends, relatives, church and other associations have been left behind, and too frequently wholesome influences have consequently been lost. Too many parents, a few years ago regular church attendants, today in strange surroundings never darken a church door.

In a good number of homes parents and older adolescents, burdened with overtime and unnumbered war activities, feel physically and nervously exhausted, and insist that they have no time or energy left for the church. Outside employment of mothers, either by necessity or for purposes of luxury, sometimes creates a home vacuum into which all sorts of unworthiness rushes. "Grabbing for big money" sometimes robs a home of far more than it bestows. On too many occasions I have heard the complaint: "All they think about is bigger and bigger money." Where such disease infects a family, spiritual death lurks not far away.

Delinquency among adolescents has always been with us. But the increase since the beginning of the war has been appalling. And even more shocking has been the precipitate sweep downward of the frequency of offences to the lower teen age. This is pre-eminently a home problem, and the key people are parents. But many fathers and mothers are not ready to deal with it because they never received much education for Christian parenthood. Here is a situation to make one tremble!

FAMILY WEEK IN THE CHURCH

In view of the mighty significance of the family and the detrimental wartime influences upon it, the churches ought to spare no effort in giving families Christian direction, enlightenment and inspiration. While the need stands out so clearly in these days of emergency, it will not pass with the war. It is an abiding need from which the Christian church ought never shrink. Christian Family Week is a time to give these matters special attention, to start meaningful projects and to render immediate assistance wherever possible.

What can churches do of real sig-

nificance during this special week? A few suggestions are here offered:

1. Sermons on Christian family life.
2. A study of means for dealing with the delinquency problem.
3. Setting up a "family life bookshelf" for the use of the congregations.
4. An intensive course on Christian family life.
5. Discussion groups on family life.
6. A meeting of parents and teachers, departmentally.
7. Assistance to families in starting family worship.
8. A "Family Night" at the church.
9. Promotion of home dedication.
10. A week of home visitation with one main purpose.

PROJECTS FOR FAMILIES

Let families work out some of these proposals:

1. Starting or improving family devotions.
2. Purchase and use of good periodicals and books.
3. A family council.
4. Making friends with new families.
5. Dedication of home.
6. Planning and working out family projects.
7. A family study of plans for the post-war world.
8. A start on reading aloud within the family.
9. "Nights-at-Home."
10. Full co-operation with the congregation's plans.

INTER-CHURCH PLANS

Groups of churches or ministerial associations could undertake some of these enterprises:

1. A meeting of pastors and other leaders for discussion of family counseling.
2. Radio programs on family life, well publicized.
3. Joint action on family life education with community agencies.
4. Furnishing speakers on family life for high school or college assemblies.
5. Exhibits, well located, of the best magazines, folders, brochures, charts and books on home life.
6. Preparation of teachers to conduct courses on parent education.
7. Assistance to children without proper care, young people without guidance, and families without decent living quarters.
8. Co-operative efforts to provide wholesome life for young people.
9. Articles on the family in local papers.
10. A colloquium on how to deal with the influence of wartime conditions on home life.

HAIL! EASTER!

By N. WILLISON

HAIL! Easter morning! Hail! Easter flowers!

Lilies excelling Solomon's pride!
Tokens of joy from heaven's own bowers—

Bowers whose portals Christ opened wide!

Jesus is risen! Life is victorious!

Gone is the sting of death and the grave!

Daylight immortal, vital and glorious,
Flashes its radiance through the dark cave.

Fill now the churches—who is there falters?

Redolent make the chancels of spring.
Lily-white linens place on the altars,
Whence, like the incense, prayer takes wing.

Lo! Now the Kingdom spreads its dominion

Far beyond wonders man has produced;

Faith soaring skyward, steady in pinion,
Mounts through the power Easter infused.

Hope, death-defying, changes the sadness

Hitherto brooding over the grave,
Into a song of jubilant gladness:
"Jesus is risen! Jesus can save."

Jesus is risen—living forever!

God has endorsed His life and His creed;

Truth shall prevail: unrighteousness never;

Kingdoms may fall: the Kingdom is freed!

Glorious Easter! Day of the ages!

Peerless in all the annals of man!
Wonder of angels! Baffling the sages!
Seal of redemption's perfected plan!

SCRIPTURE REFERENCES FOR THE WEEK

Sunday—Deuteronomy 6: 4-9.

Monday—Psalms 78: 1-7.

Tuesday—Matthew 18: 1-6; 19: 13-15.

Wednesday—Colossians 3: 12-21.

Thursday—Ephesians 5: 15; 6: 1-4.

Friday—I Corinthians 13: 1-7.

Saturday—Philippians 4; Matthew 5: 13-16.

Sunday—Proverbs 6: 20-23.

(A list of helps for family worship and of books and periodicals on the family may be had upon request from the Parish and Church School Board.)

The Church and Its Colleges

By JOHN W. DOBERSTEIN, Chaplain,
Muhlenberg College, Allentown, Pa.

THE first advertisement of one of the largest universities in this country, Columbia University, published nearly two hundred years ago, read: "The chief thing that is aimed at in this college is to teach and engage the children to know God in Jesus Christ and to love and serve Him . . . with a perfect heart and a willing mind . . . to instruct them in the arts of reasoning exactly, of writing correctly, and speaking eloquently—and to lead them from the study of nature to the knowledge of themselves and of the God of nature and their duty to Him, themselves, and one another."

Considering what higher education has become in this country and the length to which the process of secularization has gone in all our education—elementary, secondary, and higher—those words, less than two hundred years old, sound almost quaint.

A BAD DAY

It was a tragic day when "education ceased to be a pastorate of the Christian Church and became an administration of the secular state," for education, by confession from the lips of secular educators, has lost its way. For more than a generation secular universities and colleges have looked with suspicion, if not with scorn, upon the church, fearing that an obscurantist point of view would limit their so-called academic, intellectual freedom, and having forgotten or never learned, the words of John Donne: "All knowledge that begins not, and ends not with God's glory, is . . . but an elaborate and exquisite ignorance." Perhaps the events of the day will teach us that far from strangling freedom of thought, it is the church and its Gospel which fosters and champions freedom.

But secular higher education—or some of its leaders at least—has come to the realization that something has been wrong and lacking in its aims. Now we hear much about rehabilitating the "humanities" and the preservation and revival of liberal education. This will not meet the church's aims in education either, for the church is not interested in fostering and supporting liberal education *per se*. As someone has said, "The Liberal Arts College will never receive adequate support from the church solely on the basis that liberal education is a good thing." If the college is not performing a distinc-



John W. Doberstein, D.D.

tively Christian function the church in supporting it is simply practicing a sort of vague, educational philanthropy which brings no returns on the investment. The "humanities" or "liberal education" are not the Church's primary interest in education; in fact, its Gospel is a flat repudiation of their fundamental premises. "Liberal Education" implies that the study of man will "liberate" the student, and when it is put forward as an instrument for the solution of man's ills it is nothing more than a reassertion of an exploded "humanism."

THE GOSPEL'S DUAL VIEW

The church's Gospel proclaims an absolute pessimism about man's unaided powers, though it also possesses an unquenchable optimism as to what in God's hands he may become, and therefore its business in education is not "humanistic" but "evangelistic." The salvation of man and society cannot, in the very nature of the case, come from humanistic, liberal education; man and society will be saved only by the Gospel. We cannot expect any great moral and spiritual impetus to come out of secular and state institutions,

which for a generation or more have not made any pretensions to found themselves or their teachings upon the Gospel in any such words as those quoted at the beginning of this article.

There are secular educators who are beginning to speak, sometimes quite passionately, concerning the important place of morality and religion in the curriculum of higher education. This may be an encouraging sign, but one hopes it is not mere lip-service in a time of crisis. We cannot forget the words of Dean Inge: "Every spiritual ideal is perverted when the 'world' gets hold of it. The world is very clever; it likes to play with idealism and patronize it; that is the best way to draw its sting. The Florentines flattered Savonarola until they found he meant business, then they burnt him." The church's Gospel aims, if I am not mistaken, to make all life Christo-centric, and it is dangerous to give Christ any lesser place when He demands all, for as G. K. Chesterton said, "Christianity, even when watered down, is hot enough to boil all modern society to rags." A Christian education is not like a secular education: it is fundamentally and essentially different.

DISTINCTIVENESS OBSCURED

Now, the church colleges can by no means be excused from the general indictment of higher education. A recent contributor in the *Christian Century* wrote: "Slowly (the church colleges) have been losing their distinctive Christian purpose, not intending to do so, but all the while falling under the spell of an educational philosophy which they did not initiate and to which they ought by nature to be somewhat antagonistic." It would appear that it is not unfair to say that our church colleges have, to some degree at least, insensibly drifted into secularism. Our colleges have been dedicated to Christian ideals and purposes; but have those purposes been implemented and effectively integrated into the total educational life and program of the colleges?

The wording of charters and historic connections with great founders alone will not accomplish the fact. Our Lutheran colleges have not been nervous or apologetic about their connection with the Church; but

have they presented a program of education and a campus life which is distinctively different from that which is offered elsewhere?

One wonders whether this lack of distinctive Christian character is not the reason why church people have "largely ceased to include denominational colleges in their church loyalty." Have they failed to see that our church colleges have something indispensable which cannot be obtained in secular institutions, and then not only preferred to send their children to secular schools but at the same time allowed the few colleges still owned by the Christian church to struggle under great handicaps?

PLACING THE FAULT

The fault, however, lies with the church. These are the church's colleges, and if they do not perform a function which is fundamentally and essentially Christian it is the duty of the church to see that they do. Christian higher education, I am convinced, is a vital function of the church, a categorical imperative.

The church has practically evacuated the whole field of primary and secondary education and in its place put the feeble Sunday school. Then, realizing that something was lacking, it began its weekday schools. It went to the state and bleated and begged for time off for its children, humbly accepting another hour a week in a pitiful attempt to inculcate a universal message claiming man's whole being by means of an educational makeshift tacked on to a secular educational process. The motives were laudable, but the means do not reach the roots of the problem.

The church college is the one institution left where there is a chance still to show how a truly Christ-centered educational process may operate. President Walter A. Jessup has said, "Colleges are means, not ends." The church college is the church's means of making the Gospel of Jesus Christ effective in higher education. We have said that the college must come closer to the church, but, more important now, the church must come closer to its colleges. Our colleges must make a more vital and effective contribution to the work of the church than they ever did before, but on the other hand, the church must make a more vital and effective contribution to its colleges.

The Seminary's Present Role

(Continued from page 8)

enhanced, if, as we come to grips with theology, we'll really do some hard thinking, and some thinking through.

Karl Heim is right: "The real crisis in the church today is that its ministry no longer knows what the Gospel is." If you doubt the truth of this, ask yourself: Is our preaching robust with the strength that comes from sound thinking on the gospel? Does it speak in precise and intelligible terms to the special problems that today's worshipers bring to the pews? Does it rouse to action, stirring folk so mightily that they can hardly wait for the last Amen, so eager are they to get out and be about the business of putting the gospel to work in the life of today?

Men blame the seminaries; and in no small way they are rightly blamed. The seminaries produce the preachers, therefore the church, humanly speaking, cannot possibly be greater than its seminaries; and the people—*qualis rex, talis grex!* Now where lies the trouble at the seminaries? Here is one trouble—our faculties are often so busy with peripheral matters that the one thing the church rightly demands of a theological professor, to *think*, is honored in the breach.

The aim of the superior man is truth, and he'll not find it listening to the throb of Pullman wheels as he

dashes off to meetings—literally in all directions—at the call of this or that board, or committee, or commission. He *may* render a worthy bit of help, here, or there, or yonder; but meantime his main business is neglected. Now don't blame the professor, but blame the church for this. One can't imagine Henry Eyster Jacobs constantly being called hither and yon to meetings at somebody's whim. Nor Revere Franklin Weidner! Those giants spent long hours in their study daily—and studied, prayerfully delving deep. That's how they came to be giants, of the mind and of theology! They thought the faith through, and caught its glory, and made the dogmatical riches of it, locked up in other languages, available to the church in America. Their students were taught to think it through too, and then went out passionately to preach that "systematic but fundamentally simple doctrine." "In this crisis" we must have mentors who think, who know why and what they believe, every jot and tittle of it.

DEFINITE SEMINARY POLICIES

Let the seminaries, therefore, not yield to the ill-considered demand for more courses in professional skills. The tricks of the trade have their day and cease to be. Tomorrow, there will be a new way of folding the hands as one walks across the chancel, and a new approach to church publicity, perhaps even a new technique of evangelism. What, then, if a preacher's brain and heart and hand hold but skills; how can he be a flame of fire, how a messenger of God?

If the seminary has put into the preacher a passion for the truth, and an understanding of principles, and the ability to think God's thoughts after Him, there's a good chance he'll be a prophet of God. And I'll trust that preacher, too, in the realm of the skills, to say and do the needful thing toward the better social order, and a just and enduring peace. For that preacher will have made his very own the master key to men's prison gates—the ageless gospel of the meek and terribly triumphant Christ.

The role of the seminary in the present crisis?

"If circumstances lead me, I will find
Where Truth is hid, though it were
hid indeed
Within the Centre."

ON EASTER DAY

By LAURA EMILY MAU

On Easter Day we see the things

Our Risen Lord has done for men;
When they have been raised up to see
That Jesus, lives on earth again.

Before the dawn the world is on

Its way to face the Eastern morn,
And Easter sun that's soon to rise
Upon a world of men reborn.

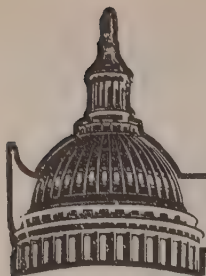
Through Christ, who rose up from the
dead

To prove the tomb is not the goal,
That "if man dies, he lives again,"
And death is nothing to the soul.

All strife has ceased upon the earth

As men rise up with one accord
To hail again the risen Christ,
And crown Him King of peace and
Lord.

Atlantic City, N. J.



WASHINGTON

By OSCAR F. BLACKWELDER AND RALPH W. LOEW

GARNISHEE

THE House, after a bitter debate, passed the Garnishee Bill, subjecting salaries of Federal and District government employees to garnishment for non-payment of debts. This bill affects three million government workers from the President and Supreme Court down. It was introduced by Representative Kefauver of Tennessee and provides that creditors of all government workers may sue them for non-payment of debts and attach their salaries if victorious in court. We have often wondered why government workers and officials may enjoy a freedom other civilians can not. It looks like the bill will face stiff opposition in the Senate, but we think it should pass; don't you?

SENATOR McNARY

THE passing of Senator Charles L. McNary, Republican leader in the Senate, prompts us to write a story we've had in mind for some months. Mr. McNary was one man high in public life who contributed light rather than heat to debate, poise rather than threats, thought rather than sharpness. We think too many men tackle public questions like a lawyer in police court rather than as contributors to thought and scholarship. These are destiny days. We don't need back-stairway journalism with insinuations and half-truths, but more men like Raymond Clapper. We don't need smear hunters, but more men like Senator McNary, of quiet mind, mental integrity and searchers for truth. Perhaps his greatest weakness was his retiring nature. Offered a state funeral, his wife declined in McNary fashion.

JAPAN'S SPIRIT

WE underestimated Japan's spiritual strength, according to one high military observer who can speak with authority. He was addressing a Washington audience a few days

ago, and his observations after years of residence in Japan and the ordeal of the battle of Bataan were worth the hearing. We Americans, he thinks, have overlooked so much in the understanding of our enemies. Here is a people, for instance, who for thousands of years have believed in the immortality of the soul, in the invincibility of Japan, and in the glory that comes from death on the battlefield. It comes down to the strength of the individual spirit. To underestimate one's self or one's neighbor or the man we call our enemy, is sinful. This isn't a preacher talking, mind you, but a soldier. Battles are won by spirit and character, he says, as well as by might. The Japanese soldier gives himself to death driven by his fatalism, and that is craven wastage. Death has merit only when its roots are in responsibility. Let's find the democratic equivalent of fatalism.

THE OTHER JOINTS

DR. RALPH SOCKMAN visited in Washington recently and dropped an observation that still brings ripples of enjoyment. He was quoting a friend in Mexico who had come through many and diverse adventures. Philosophically meeting his problems, his friend said, "All that I am and all that I know, I have learned at my mother's knee—and at other joints!"

COUNSELORS FOR SOLDIERS

PLANS are being announced whereby the Veterans' Administration will appoint counselors for returning veterans who are to be integrated into our college systems. That will be a tough problem, and there are those who are troubled lest the returning soldier may find it difficult to arrive at a place where he can make, and be responsible for, private judgment. There are those who think that this will be difficult, particularly for the high school lads who have been taken into a military system which

by necessity completely disciplines a man's thoughts and actions. We believe this is an encouraging step which is being projected, worthy of encouragement. Churches, too, must do some very careful planning in helping their returning members.

SONGS FROM OUR TIME

A PROTESTER visited one of our Lutheran churches and left a note on the Bulletin. She wanted to know if the Lutheran Church hadn't any hymns beside the chorales and a few eighteenth and nineteenth century hymns! Compiling hymnals takes time; and the inclusion of new hymns is like the recognition of art. There is one point to the lady's remarks, however. Great hymns have always come from testing moments and crisis years. The great Reformation hymns came out of such a time. In these days of the testing of man's spirit and the revealing of whatever faith he has, the Lutheran Church ought to be producing a new hymnody to add to its already classic tradition. Out of the prisons of Germany, out of the guarded places of Norway, out of the suffering of peoples around the world, and, we pray, out of America's searching of soul, there should come forth the sound of prayer and testimonial set to the harmonies of music. We wonder what music is going to be born out of this present suffering among our evangelical churches.

PRAYER CENTER

A PRAYER center has been opened in one of Washington's downtown churches, where people stop by to sign the name of a soldier, sailor or marine and then slip into the church to offer a prayer. It is an interesting focusing of the fellowship of prayer around the world. The amazing thing about it is that within a few weeks there have been more than a thousand signatures. New Testaments are provided for those who wish to send them to their loved ones, as well as prayer cards and other religious literature. The entire project is under the direction of the Defense Commission of the Federation of Churches.

SACRED SENTENCES AND OBSERVATIONS

And as they sat and were eating, Jesus said, Verily I say unto you, One of you shall betray me, even he that eateth with me. *Mark 14: 18*

A RATTLESNAKE may be removed from its rocky lair and placed in a bed of roses, but the poison remains on its fangs and the evil in its nature. A rattlesnake can never be tamed, 'tis said, and it will strike the hand that feeds it. Even so the kiss of a Judas betrayed his Master Whose hand dipped with him in the same bowl at the love-feast. And into the darkness he went for the blood-money with which to sell his Friend. From a barren existence this serpentine man of Kerioth had been brought into the choice circle of twelve men most favored; but the Satanic spirit was in him, and the poisoned fangs awaited occasion to strike the cruel blow. Beware lest the love of money, envy or other hidden passion pervert your soul and cause you to desecrate the sacredness of Christian friendship and love.

+ + +

For if they do these things in a green tree, what shall be done in the dry? *Luke 23: 31*

THERE is a legend that the dogwood tree was once tall and strong like the oak, but its limbs were used for the cross and forthwith the tree shriveled and its branches became gnarled and twisted—as though ashamed of its service in the crucifixion. In sad memory, from that day it bore in the center of each blossom the sign of the cross surrounded by petals with red spots like blood. Looking at a green tree along the way to Calvary, Jesus marked the contrast with the dead cross He carried, and He queried in parable as to the coming fate of the Jewish nation that was doomed because of its desecrated life. May the unseen presence of the Master attend us along life's way and give us strength to bear our crosses.

+ + +

Behold the man! *John 19: 5*

WHEN Pilate pointed to the suffering Jesus he remarked, perhaps in

sympathy, "Behold the man!" Behold His bruised and blood-stained body and look of weariness and suffering. With different emphasis he may have exclaimed, "Behold! the man!" No other has ever had such expression of innocence and holiness, such majestic bearing! He railed not nor complained. Never had a Roman official beheld a Prisoner so mysterious, so awesome, as the silent Galilean with crown of thorns. Since that fateful Good Friday students of the record have searched diligently but have found no flaw in His matchless character. With the help of the Holy Spirit may we see Him as He is, true Man and yet true God, reconciling the world unto Himself and saving from sin.

+ + +

But there were standing by the cross of Jesus his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene.

John 19: 25

"THESE things therefore the soldiers did," states the record; and then, as if in contrast, follows the statement as to the presence of the three Marys, who in love and loyalty "were standing by" the suffering Jesus. The soldiers drove the nails, then gambled for Christ's tunic at the foot of the cross upon which they had heartlessly lifted Him. Other disciples had fled; but with John the "beloved" these faithful women followed to the bitter end. They head that long list of God-fearing mothers and "handmaids of the Lord" who have stood by the cross of Jesus and suffering humanity in every generation. Upon them and all who abide in His presence shines from amidst Golgotha's gloom the glory of sacrificial love.

+ + +

And they were saying among themselves, Who shall roll us away the stone from the door of the tomb? *Mark 16: 3*

IN the early morning of the most fateful day of history the crucial bridgehead for the hosts of salvation was opened in the garden of God's acre near Calvary. In the supreme

By J. WILLIAM McCAULEY

surprise of the ages the angels came down and opened the way of life and liberty. Heaven's patrols thus answered the question as they opened the way for the divine Commando Who leads on in the way against evil. As the world faces the powers of darkness, and gloomy forebodings come to the suffering and sorrowing, let us rejoice anew in the triumph of the grace of Him Whose divine strategy has opened the gates of death and makes possible the ultimate triumph over Satan and sin.

+ + +

He is risen; he is not here: behold, the place where they laid him!

Mark 16: 6

PONTIUS PILATE had pointed to Jesus in half-pity, and perhaps in admiration of the calm, courageous Man Who stood up under the cruel lashings and scorn and Who dared defy death at the hands of the Roman governor. "Behold the man," he invited—and the vast audience of the human race has adjudged ever since "the Man of Galilee." "Behold the place," came the message of an angel who stood at the empty grave of this same crucified One on Easter morning—behold and judge whether He is as others who have gone the way of death and decay, or whether that dreaded place has a new story to tell. The announcement of the heaven-sent messenger makes answer: "He is risen, He is not here!" Truly this Son of man is God, the Almighty—the Re-creator of life amidst death! "I am the Resurrection and the Life," says Jesus. "He that believeth on Me though he were dead yet shall he live."

PRAYER

OPEN our eyes, O Lord, that we may see the meaning of our tears. We "ask no dream, no prophet-ecstasies, no sudden rending of the veil of clay," but pray that as we face again the open grave on the resurrection morning we may see the heavens opened and hear the angels singing the songs of victory; through our risen Lord and Saviour. Amen.

Across the Desk



THE LUTHERAN respectfully suggests to the pastors of the U. L. C. A. that a theme for one or more discourses during 1944's Easter Season should be "sharing" in the resurrection of our Lord. Paul has a reference to the idea that we have in mind when he describes our Lord's victory over death as the "first-fruits" of the resurrection. It is the significance of the sentence (I Corinthians 15: 22): "For as in Adam all die, even so in Christ shall all be made alive." The kind of futility that would characterize a Christianity which lacks the second coming of our Lord and man's admission to a glorified regime is expressed by the same Apostle when he writes in the same epistle: "If in this life only we have hope in Christ, we are of all men most miserable."

Among the facts that are undeniably revealed to us are three that are basic among the distinctive truths of our religion. One of these is the will of God which took form in the incarnation and glorification of the Only Begotten Son. Another is the infinite degree of humiliation and of exaltation which was involved in that manifestation of God's good and gracious will and which we see with awe through the Scriptures. There is a third; it is the new regime which is of creative origin. It is the final and complete triumph of God's goodness over the temporary reign of Satan, of sin, and of every form of evil. That creative regime will bring to pass the surrender to destruction of the earth and all its material elements. All that is of the earth earthy will finally be replaced by spiritual forms of life, and for them there will be a suitable spiritual environment. This new world is beyond human language to describe, but St. John, speaking as the prophet, has written, "And I saw a new heaven and a new earth: for the first heaven and the first earth have passed away."

Any believer in Christ whose conception of his relation to God lacks a fairly definite grasp of these greatest revelations, has a ground for complaint against his church and its teachers. He is the victim of half-truths and incompleting outlines in which are revealed the higher purposes for Christian living. He is unnecessarily over-concerned about the judgment of him by his neighbor. He is fallaciously confused by the demand that he make this an ideal world in which to live. He may be told that his church and its teachings about sin and grace are too "other worldly" to meet human needs. One suspects that there are clergymen who sometimes lack the courage to preach Christ crucified and risen, the firstfruits: the world may call him a dreamer.

This year's Easter message of the resurrection must pierce the din of battle and correct the discontent of the millions who had hoped that resort to war had been forever replaced by constructive international agreements. Their hopes were in vain. That of which we are sure; that of which the soldier in battle can be sure and upon which the sorrowing survivor of earthly ills can depend, is the sure, eternal glorification of all who die in the Lord. His resurrection is the firstfruits of the new heaven for which the Creator has made provision, and into which all shall be gathered who put their faith in Him.

RELIGIONLESS PEOPLE

IN our part of Ohio several decades ago, when the little red schoolhouse and district school board were the recognized agencies of popular education; and when the school teacher's job was usually the means to prepare for a more permanent calling, the cynical proverb was current—"If there is anything on earth that God does not know, it is what a school board will do."

Educational facilities have advanced far beyond what they were in the previous century. Both the one-room, crossroads schoolhouse and the "old maid school marm" have been replaced; the one by a system of buildings that culminates in a high school, and the other by the teachers' arrival at professional status and to the dignity of serving in a life long vocation.

The proverb is also outmoded. In its rapid progress, the educational system appears to have detoured the "inclusion" of God in its program of instruction and influence. Ignorance of the Bible not infrequently has had superimposed upon it an idea that modern life is too rapid and complicated to permit attention to worship and to the fear of God. Some observers are bluntly asserting that religion broadly taught and efficiently practiced would have averted the war. The gist of such comments might be stated—"If there is any realm on earth about which our schools teach nothing, it is the realm of God."

This comment must not be interpreted as a vicious criticism of the rank and file of our educators. With certain exceptions, whose displacement in the sea of knowledge is such as to render them as buoyant as are the bubbles on the surface, the ideals of our schools reflect the Christian convictions of our teachers. The complaints of godlessness come from the courts of law, from the records of prisons, and most recently from the FBI. But the unproductiveness of 'teen age youth in the field of religion has become alarming. In Ohio, a recent speaker is quoted as saying that "675,000 of the pupils in the public schools of Ohio are unchurched."

What parents and elders do not seem to appreciate is the ultimate situation of such as know not God. "To view with alarm" the kind of social structure we may have if ir-religion continues is insufficient. What does appall one is the contemplation of a generation with no claim on eternal life through participation in the spiritual rebirth which our Lord has made available. But how shall they believe on Him of Whom they have not heard?

A remedy proposed is return to parochial schools or some modification of them. Thus education would

be a church obligation. More definitely planned and specifically religious instruction in the public schools has champions. Hours from the school week during which children may be dismissed in order to receive instruction in the churches to which their families belong, is under trial in some large cities. Saturday church schools are found useful in many parishes.

None of these is free from negative influences, the most potent of which seems to be protection of religious freedom from civic intrusion and minorities from intolerance. But the present surrender of religious education is yielding such alarming results as to make a peremptory demand for a change in policy.

WITHOUT SOCIAL SECURITY

THE LUTHERAN feels constrained to remind congregations and their representatives at the coming conventions of our U. L. C. A. synods of a matter to which consideration should be given and conclusions reached if possible. We refer to the civilian employees of the churches who are not included among the beneficiaries of the Social Securities Act, and are thus deprived of participation in Old Age Pensions and the law's other provisions.

The forms of employment that are not covered by this law include sextons, secretaries, organists, parish workers, as well as clergymen. The Congress that passed the bill in 1935 and amended it four years later were persuaded by representatives of ecclesiastical corporations to make these exceptions.

Several reasons were offered, among them the fact that several of the larger Protestant denominations have pension funds on which clergymen, clergymen's widows and dependents draw. It was stated (we do not vouch for its verity), that the Roman Catholic Church, with its large number of minor clergy and lay members of monastic orders, could not finance the obligations the bill would impose. Southern Baptist spokesmen opposed inclusion on the grounds that the bill would violate the principle of the separation of church and state. With this argument others than Baptists are in agreement.

A bill now pending in the Congress proposes an amendment to the

law so that its application will be extended to lay employees of ecclesiastical corporations, that is, to religions, congregations and institutions. Proponents of the amendment argue that an injustice is done to employees of the church who, if they were engaged in secular work, would enjoy its provisions. It is said that the obligation is more than economic: it is moral. The church should be willing and eager to do as much for its lay employees as are businesses conducted for profit. Un-

RESURRECTION

By MARY R. STADER

"I know that my Redeemer liveth."

A crown of Life upon His head He wears;

White is the robe of righteousness upon Him,

His majesty and pow'r all heav'n declares.

Gone is the crown of thorns that pierced Him;

Gone the purple robe in misery worn;
Healed are the bleeding wounds by hate inflicted,

When on the cross His human frame was torn.

Hushed are the sobs of those that mourned Him—

A faithful few who gathered 'neath the cross;

Dried are the tears of those who loved Him,

For heav'n was gained by His great earthly loss.

"I know that my Redeemer liveth."

O'er death and tomb He won the victory;

His perfect love beyond our understanding

Gives life to us through all eternity.

Somers Point, N. J.

doubtedly, these say, the Social Securities Act is a tardy recognition of a social obligation, and no class of employers should seek or need the basis for an exemption.

Several reasons for continuing the present status of church employees have been offered. For example, it is said that the kinds of labor for which a church engages workers lack the elements of continuity and priority that belong to secular industry. The job of sexton is not usually "full time" or life long. It is frequently the source of an auxiliary

income. Nor has the service of music in most churches such an extent and standing as to be the main support of the musicians involved. A similar observation is heard relative to most lay parish workers in average congregations. Their engagements are temporary. Their service is an avocation rather than a vocation.

It can also be said with a degree of accuracy that the average congregation has an attitude toward faithful lay workers that forbids exposing them to economic hardships when old age or disability renders them in need of retirement. To what extent statistics will show that provisions are made which are more generous than those required by the Wagner Act we lack data for a conclusion.

We suggest (1) that the bill now pending in the Congress be studied and a reaction to its proposals reached and forwarded to the congressman in whose district the congregation is located. A copy of this conclusion might also be forwarded to Secretary Harry Hodges of the U. L. C. A. Board of Ministerial Pensions and Relief, 1228 Spruce Street, Philadelphia 7, Pa.

We suggest (2) that the status of church needs be considered in order to ascertain the extent to which permanent lay employment has expanded. In the realms of music, or parish workers, or stewardship of the property of the congregations, have our churches reached the stage where the Lord's work justifies an addition to the congregation's service program of lay workers. If we have enough to do to set up a staff, then the "problem of old age" automatically enters into the situation.

The caution about church and state has reasonable grounds, but the danger of mixing jurisdictions does not justify neglect of a duty to faithful servants. Perhaps the solution of the problem is by means of a system of sick, old age and unemployment insurance, to which lay workers of the United Lutheran Church are eligible. The group concerned would seem to us large enough to be economically entitled to the benefits their participation would provide. This we can assert: that persons whose time and skill are their assets are not ignorant of the advantages of "Social Security." They think of them in relation to church employment.

RESCUED FROM AN EVIL MISSION

By Nathan R. Melhorn

Saul of Tarsus' Career Changed by a Vision

Acts 9-11. Especially 9: 19-30 and 11: 25, 26. Sunday School Lesson for April 16

THERE is a book titled the *Sunday School Lesson Commentary* which is issued by the Parish and Church School Board of the U. L. C. A. and which teachers of adult classes in our Sunday schools should have and should read. One might describe it as consisting of 325 pages and divided into fifty-two chapters. Each of these "chapters" deals with the portion of the Bible recommended by the International Council of Religious Education for the Sundays of the year 1944. U. L. C. A. editors supply the treatment of each "lesson" and provide both interesting and instructive comments under a carefully chosen heading. For Acts 9: 19-30 and Acts 11: 25, 26 the title chosen is *Saul's Early Preaching*.

Difficult to Appraise

It is interesting to note that this one whom the Lord called a chosen vessel showed in his early manhood no marks of becoming a Christian missionary, unless his zeal for Judaism could be so interpreted as to offer a vivid contrast. St. Luke in the narrative which he provided in the book of the Acts of the Apostles gave prominence to the preaching and the stoning of Stephen, the first martyr. In so doing he made the Christian world aware of the attitude of the Jewish authorities in Jerusalem toward the "sect" which formed around the disciples of Jesus as they bore witness to His Messianic acts and promises. We can be sure that the charge of blasphemy of which Stephen was convicted was successfully cited against other prominent confessors of the Nazarene.

Among those eager to maintain Hebraism and therefore opposed to Stephen was a man by the name of Saul. It was he who had the position of "prosecuting witness" at the trial and condemnation of Stephen. Because he was in that relationship to this teacher accused of heresy, he was given the clothes of Stephen to hold during the stoning. His zeal to crush out the sect of the Nazarenes as they were then called was not only intense, but logically it led him to adopt a widened policy of defense. He obtained authority to go outside the boundaries of Jerusalem, indeed, of Palestine. Among other places he selected Damascus, which no doubt contained many Jews, some of whom had been converted to the faith of the Apostles. Saul proposed to arrest them and bring them back to the Sanhedrin for trial.

One withstands with difficulty the temptation to compare him to the em-

issaries of modern zealots who conspire against their fellowmen in order to satisfy by force their zeal for a form of government. This Saul was a Pharisee. He believed that the tenets to which he was attached were required to insure the stability and continuance of Israel as a chosen nation. As an expression to this conviction he sponsored an "all out" persecution toward those who showed regard for the claims of Jesus to be the Jewish Messiah. He thereby made evident his competence. He saw that Christianity would render the practises of the Jews of his day significant of the past, but of superseded value for the future. Whether he had hopes of making Hebraism a world-wide religion we do not know. He did perceive that the Gospel of Jesus and its spread by His disciples had no boundaries of race or nation.

A Super-summons

One does not easily find reasons on account of which a person of such characteristics chooses to turn himself squarely about and become an ardent advocate of the teachings which he had previously denied. For an unparalleled career one is confronted with the necessity of looking for the unusual and is thus prepared to read the accounts of miracles by which Paul was converted and by which his life was preserved until he had completed the mission to which his Lord had called him. His experience on the road to Damascus is a miracle, nothing less. It was a powerful light, divinely directed, that fell upon him; the voice he heard was that of the Son of God and the call which

was extended to him was a summons to which he could not respond with a refusal. This is not saying he was forced into acceptance of the mission extended to him by the vision on the road to Damascus: one must not imply that he was made a mere automaton in his service of his Lord. He called himself the *servant* and used the Greek word which means a *slave*. But it was voluntary self-submission. With his training, his experience, and his temperament he could not deny the evidence that the vision constituted a call.

His Testimony

None of the discourses which Paul used in Damascus and in other synagogues to which he went during this early period in his apostolic life is available. St. Luke's narration leads one to conclude that he had the experiences which he had had, cited the Jewish prophets' writings, and coupled with them the gospel which he received by contacts with Jews who had become followers of Christ. Tradition is the authority for the belief that Paul died before he had reached three score and ten years of age. He was a young man at the time of our Lord's ministry in Palestine. He was the contemporary of at least some of the Apostles, and from them and from the people instructed by them he became acquainted with at least the major teachings of our Lord. At first he did not believe them. The final convincing evidence, so far as he personally was concerned, was this vision that he had on the road to Damascus. He considered that the equivalent of the "person to person", experiences of Peter and John and the other disciples.

No doubt he enjoyed sharing the Apostolic inspiration of which one reads in John's Gospel when he records the promise of our Lord, "When the Holy Spirit has come, He shall call all these things to your remembrance." There was a mystical communion between Paul and the Lord which made him aware of the teachings of Jesus. He had both the negative and the positive reactions to the Gospel and thus he was able to interpret the lessons which were customarily read in the synagogue of his day and supply the references to the Messiah, to his Lord and Saviour, and to faith in Him to whom he had been converted. And when there was any suspicion of the sincerity of his discipleship he had the witness of the Holy Spirit.

DAILY BIBLE READINGS

April 10-16

- M. Preaching with Power. Acts 9: 19b-30.
- T. Lives Transformed. Acts 11: 25-30.
- W. Jesus Begins His Ministry. Matthew 4: 12-17.
- Th. The Importance of Preaching. Romans 10: 4-15.
- F. The Substance of Preaching. I Corinthians 1: 18-25.
- Sa. The Gospel of Christ. Galatians 1: 11-17.
- S. The Cleansing Word. Psalm 119: 9-16.

THE YOUNG PEOPLE

By Amos John Traver

The Way into More Life and Better

John 14: 1-6

LIFE itself is a way. Over and over again in the Bible this figure is used. Indeed the whole Book is the record of a journey that begins in a garden—the Garden of Eden—and ends in a city—New Jerusalem. The twenty-third psalm pictures life as it is known by the sheep. They go under the direction and care of the shepherd from the fold to the green pastures. The way is full of adventure. There is a dark valley on the way, but that is soon forgotten when the end of the journey is reached.

We speak of the journey of life. It begins with birth and ends in eternity. There is every kind of going for most of us. Level stretches of road when it is easy to go on; steep hills that leave us tired and ready to quit; rough places that wear out our shoes and wound our feet; crooked miles where we cannot see ahead. Sometimes the scenery is monotonous as the desert, sometimes we pass wooded hillsides, gardens of flowers, and fern-lined streams.

Often we travel alone and long for companionship, and then again we have many good comrades to share the good and the bad of the journey. Side roads beckon us to lay aside for a time the purpose of the journey for some fancied relaxation. Jesus warned of these broad roads in Matthew 7: 13, 14. Time is at a premium on the highway of life. Wasted time will mean that we will never reach the city of God. We need this great purpose to keep us traveling.

One strange thing about travel on this road is that the more we help others the more strength we seem to have for our own progress. We increase our powers by sharing. As Christians, we also know that One who loves us has traveled every step of the way Himself! He said, "Lo, I am with you alway." He is by our side to catch us when we stumble, to encourage us when we are ready to turn back, and to share His strength with us even as He shares His love.

"I Am the Way"

Jesus used this figure when He was talking about heaven. This fourteenth chapter of John is one of the most beautiful passages in the Bible and one that has given comfort to uncounted thou-

sands of people. He spoke of heaven as His Father's house. That house has many rooms in it, rooms for all the Father's children. Jesus promises to prepare the rooms of that house for the reception of His disciples. Then He would come and guide them home. Thomas, always so matter of fact, did not understand the poetic language of His Master and said, "We know not whither thou goest, and how can we know the way?" It was in reply to Thomas that Jesus used the text from which the topic is taken, "*I am the way, and the truth and the life, no man cometh unto the Father but by Me.*"

This familiar verse is both hard and easy to understand. Jesus is saying that He is our life. He means life here and beyond the grave. This pilgrimage of which we have written to the Christian becomes Christ-centered to such a degree that we can say with Paul, "For me to live is Christ and to die is gain."

Jesus never hesitated in making Himself the great motive for living. How often He said "I am" and added "the door," "the bread of life," "the water of life," "the true vine," "the light of the world" and "the good shepherd." When He encouraged a life of serving others He said, "Inasmuch as ye have done it unto these least, ye have done it unto Me." When we use the phrase, "For Jesus' sake," we interpret His own teaching. When each day's journey is

A Prayer for Easter

By KATHERINE BENION

DEAR Lord, may every soul on Easter Day

Know of the joy that prompts the robin's note.

May faith as Christian nations bow to pray

Compel the cries of war to fade away.
May from the Cross Thy blessed words of love

Resound across ocean and sea and bay
Until men let war's bloody tools decay
For peace to come on glorious spirit wings

Paving with eternal joy earth's undeserving way.

Sunbury, Pa.

thought of as a journey for Him and with Him, life finds its truest meaning.

The Way of Truth

Jesus is the perfect guide book for the journey of life. There is no question worth asking that He does not answer. There is no situation, no stretch of the road of life on which we must travel, that He does not know. The Christian believes that if he could know what Jesus would think, and what Jesus would do in any situation, he would know what was right.

Someone has said, "It is not hard to know what we ought to do, but only hard to do what we know we ought." If we know the life of Jesus as written for us in the Gospels, we can almost know what He would do about any problem that confronts us. The principles by which He lived are still valid.

The Way of Life

The Gospels are more than a guide-book or a map for the journey of life. We need to know something more than how to reach the "House of Many Mansions." We need strength to travel the way we know. Jesus is the way of life. After many interviews with college students on religion, a student pastor reported, "Of Jesus Christ as a living personality most of them know next to nothing." Without this living Christ all that He taught will become an unreachable goal.

If we trust Him, He will help us along the way. We must depend on Him completely. If we try to travel without Him, we are sure to fall. He not only tells us the way: He offers to be our companion in the way.

Years ago while traveling in a western city I stopped a stranger on the street and asked him to direct me to the home of a friend. He greeted me with a smile and took considerable time in telling me just how to find the street and number. I thanked him and started on my way, when I heard him call. He came back to where I stood and said, "I think I better go with you, for that street is not so easy to find." That stranger walked with me several blocks until he could leave me in sight of the house I was seeking. That was western hospitality at its best. He was no casual guide; he took me in charge and walked the streets by my side.

Jesus Christ is no casual guide for the journey of life. By faith we may realize His presence every day, every hour. By the reading of His Word, by prayer, by the practice of His Presence, the otherwise hard journey of life will become a glorious adventure with the Father's house at the end.

* * * *

To LEADERS: Topic date, April 16.
Next topic, What Is Heaven Like?

Each According to His Experience

The Varieties of New Testament Religion. By Ernest F. Scott. Scribner's. 310 pages. \$2.75.

IN THIS book Professor Scott gives full and frank recognition to the wide variety of Christian teaching to be found in the New Testament itself. He is not disturbed by the differences which come to light, and he does not leave his reader with cause for alarm. With a masterly touch born of reverent and discerning study covering a long period of years he analyzes and appraises the work of the several writers. He finds that each has interpreted the Christian religion in the light of his own experience and with an eye to the moral and spiritual needs of the particular branch of the church for which he writes.

As the Christian religion made the transition from the Jewish to the Gentile world, new modes of expression, new points of emphasis, and new interpretations became inevitable. It is a mistake to think of the original Jewish Church as being "little more than a new form of Judaism," and it is likewise a mistake to think of the Gentile Church as having perverted the original Christian message. "They present it under forms which Jesus Himself might not have recognized, but the truth they are seeking is none the less concealed in his gospel." The ultimate explanation is that there is a "comprehensive quality in Jesus' own teaching," and that "the gospel contained in it a principle of growth" which made for a larger unity through a free and many-sided interpretation.

Professor Scott says: "As we compare the various writings of the New

Testament we can see that any unifying of the faith in those early days would have been nothing less than a disaster, but fortunately there was not yet an official church which could enforce its authority." Likewise he gives no encouragement to church unionists in our own time. "In the world-wide church of today no true unity is conceivable; and this is no matter for regret. . . . If the unity of the church means anything, it must be grounded in Christian liberty."

The chapter headings will give an idea of the scope of the book: Difference and Unity in the New Testament, The Primitive Teaching, Hellenistic Christianity, The Religion of Paul, The Rivals of Paul, Apocalyptic Christianity, The Moralists, Western Christianity, The Johannine Teaching, and The Rise of a Common Religion.

The book will provide stimulating reading for any intelligent student of the Bible.

JOHN K. LINN.

Challenge to Ministers

The Romance of the Ministry. By Raymond Calkins. Pilgrim Press. 253 pages. \$2.

THE pastor of First Church in Cambridge (Congregational) has written with real power concerning the motives that inspire, the faith that sustains, the methods that guide, and the ends to which the pastoral office is directed. He challenges ministers "to find the soul of goodness in every human creature and bring it to life" as the supreme interest of their ministry. Nothing could be more fascinating than this daily dealing with "the mystery and wonder of the human spirit."

A glimpse at precious jewels helps to restore the artist's jaded color sense. This book will help some for whom the ministry no longer has the old charm to recover their lost love. Young men will be inspired, then challenged, and, by the practical techniques and guiding principles.

Interesting and unique interpretations (helpful, albeit unorthodox) are given of The Pearl of Great Price and the doctrine of the Decensus. We wish the minister as shepherd were presented as compellingly as the Fishers of Men. We'd like more emphasis upon the minister as bearer of "the burden of the Word of the Lord" with attention fastened primarily on the God whom he serves. And we do wonder why it is best that "the minister will not read from the Bible" in the sick room.

Nevertheless, Dr. Calkins will bring cheer and hope to every toiler for Christ who companions with him a few hours in *The Romance of the Ministry*.

CARL R. SIMON.

How One Man Preaches

A Man Stood Up to Preach. By Edgar DeWitt Jones. Bethany Press. 224 pages. \$2.

"A MAN stood up to preach, and Detroit heard, and the world. That man

has been taken from us . . ." thus concludes the title sermon of the volume, a memorial to his friend and colleague of Detroit, Merton S. Rice. No one was better fitted to speak for him than Edgar DeWitt Jones, for they had labored together long and effectually for the Master.

This sermon is followed by "The Light on the Lord's Face," originally intended as the lead sermon, which together with thirteen others, forms the second section of the book. The volume closes with the author's famous sermon, "The American Dream," more in the nature of a patriotic lecture for these times.

These sermons are uniformly excellent, original in conception, revealing careful preparation and long experience in sermonizing. The topics cover much of Christian experience, such as grace, faith, love, repentance, the home, human frailty, the goodness of God, Jesus Christ, and the Resurrection. They are written from the liberal point of view, but full of the gospel message. They are important because they bring this gifted American preacher to his reading public in the height of his maturing powers.

Dr. Jones is a writer of note, having twelve published volumes, eight of them being sermons. He is at home in the field of biography. This reviewer is glad to acknowledge an indebtedness to him here for the inspiration of such fine books as *American Preachers of Today* and *Lords of Speech*. Dr. Jones is a strong preacher with a biblical emphasis. This volume will be appreciated by all students of preaching as an example of how one of America's great really does it.

T. BENTON PEERY.

U. L. P. H. Book Notes

THE DOCUMENTARY DESK BOOK, a compilation of statements, constitutions, and an index of convention minutes of the United Lutheran Church, was planned for publication at the time of the twenty-fifth anniversary. This proved impossible, as the manuscript has not yet been completed. It has now been decided to postpone publication until 1945, so the book may be complete through the 1944 convention.

PARISH PRACTICE, a manual of church administration, by Paul J. Hoh, will be published sometime this month. Definite announcement will be made soon.

CHRISTIAN FAMILY LIFE, by Earl S. Rudisill, an inexpensive study book on home problems, is off press, and will soon be put on sale.

Translation of the second volume of the JOURNALS OF HENRY MELCHIOR MÜLLENBERG will be completed sometime this month. The book may be expected in the early autumn.



Catholicism Blushes

Lutheran Chaplain Describes Church Contacts in Letter from Italy

Dear LUTHERAN:

ONE does not care continually to write about the war. Therefore I shall submit a few facts that have come to my attention through testimony from many citizens of Italy. I am of the opinion that "Roman Catholicism blushes in Italy" since the arrival of the "Yanks." Then, too, one notices that Roman Catholicism is entirely different in Italy from what it is in the United States. Another reason for writing is to bring to the attention of many Lutherans facts of the Reformation that too many of us have been reluctant to accept. We are extremely tolerant in the Lutheran Church, and even now do not intend to criticize. In college and seminary I was one of the students who refused to "swallow hook, line and sinker" that the professors tossed at us in regard to Pre-Reformation days. Even books were never convincing. I now repent.

Upon our arrival in Italy we had a cordial welcome. Simultaneous with the cordial welcome we were greeted with the question, "Are you a Catholic?" If the answer was negative, "No, I'm a Protestant," the cordiality did not change, but the citizens seemed perplexed and confused. As the conversation continued about other things, the atmosphere became adjusted and one did not feel the almost insurmountable barrier.

In Italy at least 90 per cent of the people are Roman Catholic. In southern Italy the number of Protestants is small. In northern Italy continentals have moved in and the Protestant population is greater. Southern Italy is poverty stricken, whereas northern Italy is industrialized and far wealthier.

The educational system in Italy is a sample of what the United Nations will have to contend with in the post-war period. In Italy the child's education is complete after the fifth grade. To continue a child's education, the parents or guardians must pay a tuition of \$30 a year. This tuition fee is mandatory until the child has finished the secondary education, which is equal to our sophomore year in high school. A very small percentage of children receive the secondary education. Large families live on five to twenty acres of ground. It is their source of livelihood. What the future holds for these people we do not

know. The only other source of possible income was the birth of a child. The government paid the family for every child born.

The priest is the burgomaster, or mayor, in the small towns and villages that dot the landscape through the country and mountainside. The people let the priest speak for them on almost every question. "The priest says this, the priest says that. The Pope's religion doesn't want war."

The priests have visited with me. On three different occasions I entertained a priest in my tent. In most cases we had an interpreter; if not, our Latin mixed with Italian and English carried on the conversation well enough to understand each other. The priests continually complain about the poverty of the country. In one case a priest suggested that he would like to be a chaplain in the American Army. The country priest does not appear well educated. In R—, and in S—, the priests had little correct understanding of Protestantism. In L—, the "Prieste" was a bright-eyed and sharp-witted man. In all cases, we treat the citizens as well as possible. I have always showered them with hospitality and shared with them whatever I had available. Priest and people know we are Lutheran and Protestant and are at their service.

To the people of Italy, Roman Catholicism (or should we say religion?) is a tradition. It has none of the vitality, vigor and life about it that we find in the United States. The natives speak of religion as "the Pope's religion." In government they speak of the past as "Mussolini's government."

In Pompeii, a well-educated woman who spoke perfect English asked an officer, "Would you mind if I asked you a question?"

"No," said the officer, "go ahead."

"Then tell me; is it true that all Protestants are pagan?" People in Italy are obsessed with the idea that if we are not Catholic, then we must be pagan. When we explain that we worship the same God, the same Christ, and have churches as they have in Italy the natives are chagrined.

It is almost a daily occurrence to be asked, "Are you a Catholic?" When the answer is, "No, a Protestant," people are confused and seem disappointed. But that does not cool the ardor for friendship. But they do not understand. I have received many invitations and had several dinners with a family that was perplexed and confused to find me, a Protestant chaplain, and a Catholic

doctor visiting together at their house. After their bewilderment was over they showed me great hospitality. Our men are put to the test in trying to explain what "a Protestant is." Many men have asked me to put in writing the "Faith of the Protestant Church." The citizenry is amazed to see the tolerance that exists between Protestant and Catholic in the armed forces.

The impression that one gets from casual observance is that of two vultures that swoop down on a carcass, each taking its share. The state and church in Italy have done no less. The people are at the mercy of both; and there is little mercy. The priests are not respected on the streets and in the presence of the people. This is very noticeable. Our soldiers speak about it. Our men are not pleased with the dominant spirit that prevails on the part of both state and church. Luther was right. We fail to stand firmly for what he gave us. If and when we fail to stand firm, we betray our heritage.

A parting testimony I give. A young man from Poland now in my unit has attended my services regularly. After one worship service he said, "Chaplain, I was 100 per cent Catholic when I came to the States. When I came to the army of the United States direct from Poland in 1937 I was only 75 per cent Catholic. Since attending your services I'm only 50 per cent Catholic." He explained all that you and I abhor in the hierarchical system.

JOHN R. STREVIG.

An Ambiguous Title

THE corporate name chosen by a recently formed ecclesiastical organization; namely, the American Council of Christian Churches, should not be confounded with an older and larger organization of which the corporate title is "The Federal Council of the Churches of Christ in America."

The American Council of Christian Churches was organized by a small group of ultra-Fundamentalists. The older organization, the Federal Council of Churches of Christ in America, found occasion to correct previous false impressions when Japanese-American papers published a statement and ascribed it to the Federal Council which proposed "that the government of the United States make a deliberate bombing attack on Shinto shrines in Japan."

Samuel McCrea Cavert, secretary of the Federal Council, sponsors the denial of any such statement of policy by his organization.

Pittsburgh Synod—West Conference

A NEW CORRESPONDENT INTRODUCED TO LUTHERAN READERS

By WILLIAM H. MARBURGER

PERMIT us to introduce our West Conference to you who may not be familiar with the territory covered by the Pittsburgh Synod. It is composed of all the churches in Butler, Beaver, and Lawrence Counties in Pennsylvania, with one or two additional congregations located near the borders of these counties. There are also four parishes in eastern Ohio: North Lima; Christ, Canton; St. John's, East Liverpool; and Grace, Youngstown. There are forty-four congregations represented in the conference. Some of the parishes are entirely rural, such as the West Sunbury Parish and the Oak Grove Parish; while others are located in large industrial communities. The largest congregation in the conference is Grace Church, Rochester, Pa., with more than 1,400 confirmed members.

There are three institutions of mercy under Lutheran direction, although one of them is not under synodical control; namely, the Passavant Memorial Homes for the care of Epileptics at Rochester, Pa. The other two homes are the Old People's Home and the Orphans' Home at Zelienople, Pa.

On the roster of pastors, thirty-seven names are listed. Of this number, twenty-nine are serving congregations, three are retired, two are serving as superintendents of institutions, one is chaplain in the United States Army, and two are serving the church at large: O. W. Carlson, D.D., Secretary of Evangelism of the U. L. C. A., and F. Eppling Reinartz, D.D., Promotional Secretary of the U. L. C. A.

Conference is proud of the fact that both the present president of the Pittsburgh Synod, H. Reed Shepfer, D.D., as well as his immediate predecessor, H. H. Bagger, D.D., were serving congregations in this conference when elected to office.

Pre-Lenten Retreat

February 21 the pastors of the conference held their annual Pre-Lenten Retreat in the English Lutheran Church at Zelienople, of which the Rev. Philip W. Seiberling is pastor. This congregation is centrally located and is within easy traveling distance for all. In the morning Communion was administered with the Rev. John F. Kindsvatter, pas-

tor of St. John's Church, East Liverpool, Ohio, and the president of the conference as the liturgist, and the Rev. Jesse LeRoy Miller, senior member of the conference and pastor of Grace Church, Youngstown, Ohio, delivering the sermon on the subject, "Scriptural Preparation for the Lord's Supper."



The Rev. William H. Marburger

The afternoon session was given over to group discussions, led by the Rev. Richard Booth, Christ Church, Beaver Falls, Pa., and the Rev. Charles E. Read, Redeemer Church, Monaca. In an effort to have each pastor look into his own life and soul, the following subjects were presented for discussion by the leaders: Why Do I Evangelize? My Spiritual Ministry in Visiting. Am I Humble in the Pulpit? My Own Private Devotions. Do I Strive Too Much

for Personal Success? Am I Too Satisfied Personally? My Own Personal Convictions. The Shepherd and His Sheep. Do I Know the Lord? Am I Too Interested in Mechanics? Am I a Lost Shepherd?

Reflecting the improvement in economic conditions, many of the congregations paid their apportionment in full or overpaid it in 1943, some for the first time in many years. Among those who reported paying in full are the Mt. Pleasant congregation of the Chicora Parish; Redeemer, Monaca; Emanuel, Prospect; Grace, Butler; St. Peter's, Evans City; St. John's, Freedom; and Trinity, New Brighton. There are probably others that have reached the goal.

February 2 the Rev. Harman F. Miller celebrated his tenth anniversary as pastor of the House of Prayer, Aliquippa, Pa. At a special service in recognition of the occasion, Pastor Miller was presented with a beautiful watch by the congregation. During the ten-year pastorate, he has baptized 122 infants, received 327 new members, solemnized 36 marriages and officiated at 77 funerals. The congregation became free of debt under his guidance; a Hammond organ and a Holland heating unit have been installed and \$52,944 has been disbursed for the congregation's work.

Allentown Conference News

SERVICES AND ANNIVERSARIES IN THE LEHIGH VALLEY Auxiliary Organizations Addressed by Church Leaders

By WARREN C. HEINLY

DR. SCHAEFFER's leadership in developing the work of St. John's Church, Allentown, Pa., and in serving the members for a quarter of a century was recognized at the annual congregational meeting when he was presented with a gift of \$1,500 for "his faithful and devoted service to members of the congregation."

The congregation, Pastor Schaeffer said, has contributed \$1,410,736 during the quarter century. Of that amount \$673,228 has been used for building the church, the parish house, and the parsonage. Of the \$388,653 raised for expenses, \$283,518 has gone for the benevolent work of the congregation and the church at large. The endowment and life service fund has been increased \$29,300. During the past five years the indebtedness incurred when the beautiful new church was erected five years ago was decreased \$41,451. Of that amount \$27,471 was raised during the past two years.

The Rev. Walter L. Williams, at the annual congregational meeting of Re-

deemer Church, Allentown, reported that the congregation had not only met its current obligations during 1943 but was able to reduce the debt by \$5,000 and pay its Lutheran World Action quota 138 per cent. Pastor Williams reported that during the year 101 new members were added to the congregation.

The Missionary Society of St. Peter's Church, Hanover Avenue, Allentown, sponsored a community forum for the discussion of the peace to follow the war. Mrs. Ruth Grigg Horting of Lancaster, former member of the House of Representatives and at present superintendent of Trinity Sunday school, Lancaster, Pa., spoke on, "A Just and Durable Peace," and led the discussions.

The Allentown and Bethlehem Pastoral Associations gathered for a Pre-Lenten Communion Service in St. Peter's Church, Allentown, the Rev. Warren C. Heinly pastor, February 21. The Rev. Walter L. Williams, president of the Allentown group, conducted the service and the Rev. William C. Berke-

meyer, president of the Bethlehem group, preached the sermon. Both assisted in the administration of the sacrament.

The annual *Sunday School Convention of the Allentown Conference* was held in St. John's Church, Allentown, February 22. The afternoon session opened with a general conference on "The Diminishing Sunday School," led by C. Franklin Koch, D.D., executive secretary, Board of Social Missions, U. L. C. A., and concluded with six special interest conferences. The evening session consisted of four departmental conferences. The convention was attended by more than 400 delegates from Sunday schools of the Lehigh Valley.

Personal

"The Spiritual Front and Post-war Problems" was the subject of an address by Dr. O. Frederick Nolde, professor at the Philadelphia Seminary, at the meeting of the Easton Rotary Club.

William C. Schaeffer, D.D., of Allentown, was one of the speakers at the annual convention of the Ohio Council of Churches and Religious Education. In addressing the 2,400 pastors in attendance, Dr. Schaeffer spoke on "The Other Half of the Great Commission." Dr. Schaeffer met with the Lutheran pastors of the council and outlined methods used in his own church in its weekday religious training program.

The winter *Executive Committee Meeting of the Allentown Conference Women's Missionary Society* was held in St. Stephen Church, Allentown, January 27. Mrs. G. Elson Ruff, synodical Missions Study Secretary, and the Rev. Francis Shearer, assistant to the executive secretary of Inner Missions of the Ministerium, addressed the 238 in attendance at the sessions. Mrs. Ruff presented a resume of the mission study books to be used by the societies during the year, among them: *We Who Are Americans, For All Life*, and *The Silent Billion Speak*.

Mr. Shearer in addressing the afternoon session told of the work of Mrs. Viola Reichley, a member of St. Peter's Church, Allentown, newly called missionary of the Board of Inner Missions serving on the territory of the conference.

Work Among the Deaf

Religious work among the deaf throughout the Lehigh Valley has been reorganized and is being carried on by the Rev. Francis Shearer in St. John's Church, Allentown. St. Thomas congregation was organized twelve years ago with thirty-six members. Now more than seventy deaf from many

communities worship at the regular monthly services.

Trinity Memorial Church, Mountainville, dedicates one service a month to its service men and women. At these services the pastor, the Rev. William H. Stebbins, reads letters from men in the service.

The Rev. Edward G. Schmickel, II, celebrated the tenth anniversary of his ordination and pastorate of St. Joseph Church, Allentown. The congregation presented him with a purse of \$260.

A Golden Jubilee

Trinity Church, Wind Gap, the Rev. Luther B. Klick pastor, celebrated the fiftieth anniversary of its organization with special services January 30. The Rev. Harvey C. Snyder, president of the conference, preached in the evening.

At a special service on February 16, *Christ Church, Freemansburg*, burned all outstanding notes and mortgages on church buildings and parsonage. The pastor, the Rev. Earl Kreidler, and the Rev. Harvey C. Snyder, president of the conference, participated in the service.

The Rev. Harvey C. Snyder, president of the conference, officiated at the installation services of the Rev. Daniel Latshaw as pastor of the Altonah Parish Sunday evening, February 27. The service was held in St. Thomas Church.

At a beautiful candlelight service, the Rev. David H. Frederick installed the church officers, Sunday school officers and teachers, and officers of all the auxiliary organizations of his congregation, *St. Stephen Church, Bethlehem*. This was the fifteenth annual service of its kind. At a special service in February, this congregation paid tribute to the thirteen men called into the service from the congregation since October 13. Mr. Samuel Jaxheimer, a junior at the Philadelphia Seminary, preached the sermon. Sixty-nine members of the congregation have been called to the service.

Approximately 100 young people gathered in *Salem Church, Bethlehem*, February 16 for the Workers' Conference of the Allentown Conference Lutheran League. The date set for the Allentown Conference Lutheran League Convention is May 6 at Christ Church, Hellertown.

Lutheran World Action

C. C. Snyder, D.D., conference chairman for 1944 Lutheran World Action, had the first meeting with his committee in Salem Church, Bethlehem, February 28. The district chairmen for Allentown, Bethlehem and Easton are the Rev. Warren C. Heinly, Dr. G. Franklin Gehr, and Dr. W. C. G. Veit respectively.

Filling Illinois Pastorates

FROM *The Gleaner*, the monthly synodical bulletin of the Illinois Synod, the following news concerning pastorates in the synod has been made available:

Dr. K. K. Olafson, formerly president of the Icelandic Synod, has accepted the call to become pastor of First Church, Mt. Carroll, Ill., formerly served by the Rev. E. C. Dolbeer. Dr. Olafson has begun his work in Mt. Carroll and will be installed April 16 by President Armin G. Weng of the Illinois Synod.

T. B. Hersch, D.D., of Lanark, Ill., has accepted the call to become pastor of the Forreston Church and began his work April 1.

The Rev. C. C. Warfel of Nokomis, Ill., has accepted the call to Amity Church, and began his work March 15. He is successor to Chaplain A. H. Stone, U. S. Army, in this pastorate.

The Rev. Walter Wilson has accepted the call to Salem Church, Jonesboro, and has begun his work there. He will also serve First Church, Cape Girardeau, Mo.

Dr. William Buch resigned as superintendent of the United Lutheran Social Mission Society of Illinois, effective March 1.

SEMINARIANS ACCEPT CALLS

The following seniors in Chicago Lutheran Seminary at Maywood, Ill., have accepted calls as follows, subject to ordination in May:

Dr. William Schneider, St. Andrew's Church, Chicago. He is successor to the Rev. Glenn Gilbert, now associate pastor of Holy Trinity Church, Chicago.

Mr. Albert T. Erickson, Hope-Epiphany Church, Chicago. He succeeds the Rev. W. D. Ziegler, who is critically ill.

Mr. George Wolf, Mizpah Church, St. Louis.

Mr. Alden Salstrom, Rockford, Ill., a senior in Hamma Divinity School, Springfield, Ohio, has accepted the call to Belmont Park, Chicago, Ill., subject to ordination. He succeeds Chaplain W. E. Koepf, U. S. N. R.

An Unusual Gift

WILLIAM CHAPMAN, a loyal and devoted member of Zion Church, Mt. Carmel, Ill., the Rev. Wilbur M. Allen pastor, died recently and in his will provided that Carthage College, Nachusa Home for Children, and Zion Church, Mt. Carmel, are to share alike in 260 acres of land. In addition, Carthage College will receive eighty acres of another piece of land. Mrs. Chapman departed this life seven years ago. Both Mr. and Mrs. Chapman, who were liberal supporters of the church in their lifetime, wanted their possessions to be used in the extension of the Kingdom.

Reading and Vicinity

FRUITFUL LABORS IN FORTY-YEAR MINISTRY

By LUTHER SCHLENKER

Charles G. Beck, D.D., has recently relinquished his duties as pastor of Holy Spirit Church, Reading, Pa., because of ill health, thus completing an active, fruitful ministry of over forty years. Pastor Beck was ordained in 1901 and accepted a call to Mahone Bay,



Charles G. Beck, D.D.

Nova Scotia. In 1905 he became pastor of a Lutheran church in Montreal, Canada. In 1909 he removed to North Wales, Pa., and became pastor of St. Peter's Church. In 1921 he was called to Holy Spirit Church, Reading, then only ten years old. Under his leadership the congregation grew, until today it is one of the leading Lutheran churches of Reading with a membership of more than fourteen hundred. During his pastorate at Holy Spirit a beautiful church of Italian Renaissance architecture seating six hundred was erected at a cost of \$120,000.

Dr. Beck was an able preacher and an unusual pastor. He averaged over two thousand pastoral calls a year. His ministry carried beyond his parish, and for many years he was a trustee of the Lutheran Orphans' Home at Topton. During his twenty-two-year pastorate at Holy Spirit seven young people have given themselves to full-time life service in the church. Four sons are in the ministry: the Rev. Richard Beck, the Rev. Edwin Andrews, the Rev. Carlton Heckman, and the Rev. John Keener. Three daughters have dedicated themselves to the diaconate: Sister Jeanette Williams and two now in training, Miss Mildred Sassaman and Miss Edith Aulenbach.

Station WRAW has extended the use of its broadcasting facilities to two Lutheran churches for Sunday morning services during April and May. St. Mark's, Reading, the Rev. E. R. Deibert

pastor, will broadcast its services during the month of April. Grace, Shillington, the Rev. Victor Kroninger pastor, will broadcast in May.

The Lutheran Inner Mission Society is conducting Lenten devotions, including the reading of the Passion History of our Lord, and the use of the Suffrages and Litany, at the Berks County Sanatorium, the County Prison, and at the State Sanatorium at Hamburg. A class of twelve boys and girls at the Home for Children in Reading is under instruction for confirmation on Palm Sunday. The need of foster homes for children is more and more pressing as cases continue to multiply in these days of war tensions, delinquent parents, and separated families. Our Church can give more service only as more of our Lutheran families open their homes to homeless Lutheran children.

Friedens Congregation, Oley, recently held a service at which it burned the final note on its indebtedness. The Rev. Paul J. Dundore, pastor of the congregation for the past fifteen years, conducted the service and the Rev. Luke S. Sweitzer, president of the conference, preached the sermon. The debt was originally \$26,000 and was the Lutheran share of the renovation expenses incurred in 1927.

St. Matthew's Church, Reading, has recently become the residuary legatee of a trust fund established by the will of George K. Hollenbach. The amount of the fund is between \$5,000 and \$6,000. One of the congressmen of Berks County, Daniel K. Hoch, is a member of St. Matthew's and serves on the church council. Before going to Congress he was a Sunday school teacher.

Zion Church, Maxatawny, held a memorial service recently for Wesley M. Trexler, one of the members who was killed in action in Italy. This is the third young man from this congregation to give his life in the present conflict.

St. John's, Boyertown, held its annual congregational meeting March 15. In accordance with its new constitution, elections were held to increase the number of men on the church council to twenty-one. The renovation fund has grown to \$12,000. New microphones for the sound system have been installed at the pulpit, altar, lectern, and in the main Sunday school room.

Hope Church, Reading, will make use of slides at the midweek Lenten serv-

ices. These will illustrate sermons to be preached on the Ten Commandments. During Lent an adult Catechetical class is being conducted.

The Conference Luther League elected new officers to fill vacancies caused by removal of some to the armed forces: President, Miss Grace L. Croll; vice-president, Russell P. Labe; publicity secretary, Miss Grace Scholl.

The Conference Lutheran World World Action Committee held a meeting of information and inspiration for congregational committees. The Rev. Paul Empie was the main speaker.

The Conference Pre-Lenten Communion Service for pastors was held in Trinity Church, Reading. The service was conducted by the conference officers, the Rev. Luke Sweitzer, the Rev. Mark Trexler, and the Rev. Paul J. Dundore. The sermon was delivered by the Rev. Marlin Enders on the striking text, Zech. 13: 6: "And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends."

Following the Communion Service Dr. George Seltzer of the Philadelphia Seminary addressed the ministers in a thought-provoking period discussing the topic, "The Pastor and Lent." The meeting closed with the presentation of the new film slide pictures by the stewardship committee.

Mrs. A. C. Schenck, president of the Women's Missionary Society of the conference, was the chief speaker at a recent meeting of the Women's Missionary Federation of Reading. She reviewed *The Silent Billion Speak*.

Nova Scotia News

By DOUGLAS A. CONRAD

WITHIN the coming weeks parishes that have been without pastors for some time will be able to have regular parish ministrations. The Rev. James Dauphinee, pastor of the Northfield Parish, has accepted a call to become the pastor of the Mahone Bay Parish, and will take over his new duties May 1.

The Rev. Arnold Conrad of the New Dundee Parish, Ontario, has accepted a call to become the new pastor of the Rose Bay Parish, and will enter upon his new duties later in the spring. The Northfield Parish will then be the only vacant parish.

The men have always been most active in the work of Resurrection Church at Halifax. On the second Sunday evening of February, the newly elected officers of their Men's Club were installed

by Pastor Conrad. The pastor preached a sermon appropriate to the occasion and showed the place that men must have in the general program of the church and its work. The men took over the choir work that evening, sang a special anthem, in addition to one which the male quartet also sang.

Boy Scout Week

The third Sunday of February is celebrated throughout Canada as Boy Scout Sunday. Fitting recognition of this was given at the Vesper Service in Halifax. Before a large congregation, the boys of the 34th Halifax Cub Pack and Scout Troop and the girls of the 4th Halifax Girl Guides took part in a procession through the church, and renewed their promises in an impressive manner. The speech of the Governor-General, the Earl of Athlone, who is the Chief Scout for Canada, in which he officially opened Boy Scout Week, was heard by the congregation, by means of radio.

On Friday evening of that week, the boys were hosts to their parents and friends at an open meeting.

Responsibility for Newcomers

A number of new areas have sprung up within the confines of the city of Halifax, where large numbers of people are gathered together from all parts of the country. The churches have realized their obligations to these people, and in addition to conducting a community Sunday school, religious services have been begun in Edgewood and are being held in the A. R. P. Hall. Pastor Conrad has been appointed chairman of a committee which arranges these services every Sunday. Attendance has been steadily increasing. Arrangements are also being completed for a thorough canvass of these areas, and in the near future it is hoped that a religious worker will be appointed whose sole task will be to look after the needs of those who have moved to these sections.

Recently, the National Lutheran Council asked Pastor Conrad to be the contact pastor for all service men in the Halifax area, an appointment, which he has accepted. The Church of the Resurrection has been doing a fine work for service men, and in co-operation with the Canadian Lutheran Commission, has been carrying on Service Center activities.

Lenten activities are being carried on in all the parishes. Ash Wednesday was not a very auspicious opening for the Lenten season this year, as a terrific blizzard raged throughout the day, so that services had to be canceled; but since that time weather conditions have been somewhat better, and all services are being well attended.

If You're Going to the Movies

CONSULT THESE ESTIMATES OF CURRENT FILMS

PREPARED BY INDEPENDENT FILMSCORES, A PRIVATE REVIEWING SERVICE.

BEST CURRENT FILMS

For Family: *Happy Land*, *Hit the Ice*, *Lassie Come Home*, *Madame Curie*, *My Friend Flicka*, *This Is the Army*, *Thousands Cheer*.

For Mature Audience: *Action in the North Atlantic*, *The City that Stopped Hitler*, *Claudia*, *Corvette K-225*, *Destination Tokyo*, *Guadalcanal Diary*, *Gung Ho*, *Holy Matrimony*, *Sahara*, *Watch on the Rhine*, *The Young Mr. Pitt*.

NEW PICTURES

Escape to Danger (British film, distributed by RKO). Ann Dvorak, Eric Portman. *Melodrama*. Trail of a woman spy—from Denmark to Lisbon to shipwreck to London—as her real identity is gradually unfolded. . . . Effect of suspense and conjecture lost because real situation is too early revealed, and many incidents seem to have no motivation. Still, film does have a certain excitement. *Average spy fare*. M, Y.

Henry Aldrich, *Boy Scout* (Par.). Jimmy Lydon, Chas. Smith. *Comedy*, as Henry and his fellow scouts undertake to reform a spoiled boy whose father's factory can rescue town from doldrums. . . . Designed to show activities of Boy Scouts, this is less preposterous than previous melodramas in "Aldrich" series. *For the juvenile audience*. Y, C.

†*The Song of Bernadette* (Fox). Chas. Bickford, Roman Bohnen, Wm. Eythe,

Jennifer Jones, Vincent Price, Blanche Yurka. *Drama* centering around the peasant girl of Lourdes whose report of mystical visions brings turmoil in thought and life of city, church and nation. . . . Sympathetically, intelligently done, film succeeds in contrasting simple, frank belief with self-interest, intrigue. Except for inclusion of vision in camera range, avoids the sensational. Effective portrayal of characters, even to minor ones. *Sincere, sensitive, unspectacular*. M, Y.

Jane Eyre (Fox). Joan Fontaine, Peggy Ann Garner, Margaret O'Brien, Orson Welles. *Drama*. Famous heroine's miserable childhood, her later tragic love for moody master of estate to which she goes as governess. . . . A great deal of effort expended to produce feeling of gloom and evil portent, and film succeeds in doing that through sets and photography. But acting—in adult portions—is so stagey, so pretentious, that only "artificial" can describe the film. M.

Rationing (MGM). Wallace Beery, Marjorie Main. *Comedy* about small town storekeeper who feuds with lady ration board head, is finally appointed "boss" himself. . . . Typical of the usual Beery film, sprinkled with uncouth grimaces, slapstick situations, with chance for fist fight in end. *Fair comedy*—if you like the type. M, Y, C.

Up in Arms (RKO). Dana Andrews, Danny Kaye, Dinah Shore. *Musical*, Fantastic, elaborate settings for tale about hypochondriac who finds himself drafted. Set in part aboard troop transport fitted with chromium and provided with chorus girls as nurses! Dream-world trappings and technicolor, depending for entertainment on Kaye's clowning, "patter" songs, wisecracks. *Ecuberant*. M, Y, C.

"M" means "may appeal to mature audience"

"Y" means "may appeal to youth"

"C" means "may appeal to children"

† means "outstanding for mature audience"

Recipients of Honorary Degrees at Muhlenberg College Mid-winter Commencement



Ira F. Frankenfield, D.D., pastor at Tower City, Pa., recognized as a church statistician; Paul Z. Strodach, D.D., Litt.D., editor of the United Lutheran Publication House and author; President Levering Tyson; Rear-Admiral Wat T. Cluverius, LL.D., veteran of more than fifty years in the U. S. Navy, Worcester, Mass.; Commander Scott G. Lamb, Litt.D., Wayne, Pa., veteran of World War I, member of the board of the A. J. Holman Bible Publishing Company; Theodore K. Finck, Philadelphia, Pa., editor of the U. L. C. A.'s Parish and Church School Board.



When in
Baltimore visit

TRINITY Lutheran Church

2100 W. Baltimore St.
Two blocks west from
Highway No. 1 on Balti-
more Street Car No. 15
from the center of the
city direct to the church.

P. S. Baringer, D.D.,
Pastor

SERVICES 11:00 A. M. and 8:00 P. M.
CHURCH SCHOOL 9:45 A. M.
A Cordial Welcome to All

When in the Nation's Capital Visit LUTHER PLACE MEMORIAL

"The Church at the Luther Monument"
Thomas Circle, 14th and N Sts., N. W.

Sunday School for All Ages at 9:45
The Morning Service at 11:00
Luther Leagues at 6:30 P. M.
The Bible Hour at 8 P. M.

L. Ralph Tabor, Pastor

PITTSBURGH Visitors Are Invited
to attend the Services of

First Lutheran Church

GRANT ST., Near SIXTH AVE.

REV. A. J. HOLL, D.D., Pastor

Sunday Services
9:30 A. M.
11:00 A. M.

"To be spiritually
minded is life and
peace."

Morning Service
Broadcast over
Sta. W J A S



IN SEATTLE

A friendly welcome awaits you
at

Central Lutheran Church

Eleventh Avenue at East Olive Street
(Near Downtown)

H. STANLEY HOLMAN, Pastor

CHURCH SCHOOL 9:45 A. M.
DIVINE SERVICE 11:00 A. M.

When in NORFOLK, VA.
worship at

First Lutheran Church

1301 COLLEY AVENUE

Luther W. Strickler, D.D., Pastor

Sunday Services

Church School—
9:30 A. M.
Morning Service—
11:00 A. M.
Luther League—
7:00 P. M.
Evening Service—
8:00 P. M.

A cordial welcome
to all.



South Carolina News

ACTIVITY IN SYNOD, CONGREGATIONS AND INSTITUTIONS

By WYNNE C. BOLIEK

JUDGING from topics indicated by Lenten programs coming to my desk from various pastors of the South Carolina Synod, the people are being offered real food for thought needed for spiritual strength in trying days like these. Reports also indicate good attendance at Lenten services even in the face of busy hours of work and rationing restrictions on the use of gasoline.

Plans are well under way in this synod for the *Lutheran World Action Appeal* for May. Dr. Charles E. Fritz of Columbia will direct the appeal on this territory again this year. The goal was exceeded last year, and leaders in the appeal hope to repeat, or even go beyond, the amount again. With many members in the service from all parishes, the cause presents a real challenge to every congregation.

President Karl W. Kinard has been quite busy since the meeting of synod in January. He has participated in a number of special services, met with church councils, boards and committees, and assisted in other ways to make effective the full program of the church.

February 13 the Rev. J. S. Moose was formally installed as pastor of St. John's Church, Clinton. The charge to the pastor was given by the president of synod, and the Rev. Alton C. Clark of Anderson, president of the Piedmont Conference. The act of installation was performed by the president of synod.

St. Luke's Church, Summerville, dedicated a new Service Flag February 6. The sermon was delivered by President Kinard. The pastor, the Rev. W. H. Lefstead, performed the act of dedication.

The *Lutheran Theological Southern Seminary* in Columbia will have an accelerated program to meet present-day requirements in training young men for the ministry. The present session will close in May, and the next session will open in June. Each semester will cover sixteen weeks, with three semesters for the full calendar year instead of two. This new program was decided at a meeting of the Executive Committee of the Seminary Board together with presidents of the controlling synods, being approved by the Board later, and recently announced by Dr. E. C. Cooper, president of the institution.

Brotherhood Activity

The annual meeting of the Brotherhood of the South Carolina Synod was

held February 10, at Trinity Church, Parr, the Rev. G. E. Meetze, supply pastor. The theme of the convention was "Missions," and judging by the messages of the day, together with the in-

Welcome to Los Angeles, California



THE FIRST ENGLISH LUTHERAN CHURCH
3119 W. Sixth Street
ALBERT B. SCHWERTZ, D.D., Pastor
In the heart of the Wilshire district.
Morning Worship, 11:00 O'clock.

Visit Historic

ST. MARK'S LUTHERAN CHURCH

"Founded 1849"

1135 O'FARRELL STREET
SAN FRANCISCO

CHURCH SCHOOL 9:45 A. M.
CHIEF SERVICE 11:00 A. M.
VESPERS 7:00 P. M.

The Rev'd J. George Dorn, D.D., Pastor
The Rev'd F. P. Smith, A.M., Assistant

When in St. Louis, Missouri, visit

FAITH LUTHERAN CHURCH

ALFRED L. GREWE, D.D., Pastor
2831 Kingshighway Memorial Blvd.
SUNDAY SERVICES 10:45 A. M.

Welcome to Des Moines, Iowa



ST. JOHN'S EV. LUTHERAN CHURCH

SIXTH AVE. and KEOSAUQUA WAY
This downtown church especially wel-
comes visitors, members of the WAAC
and men in the Service.

Rev. Frederick J. Weertz, D.D., Pastor
Rev. George P. Krebs, B.D., Associate
Services at 9:15 A. M. and 11:00 A. M.

terest of the large group of laymen and pastors present, a new day of missionary zeal is dawning in this state. The state organization is now working to set up a "Loan and Gift Fund" to aid in promoting mission work in the synod. Good progress has already been made in gathering funds. Greetings were brought to the convention by the president of the synod, who spoke for the various causes and institutions of the Church. Addresses were delivered by the Rev. C. K. Derrick of Charleston, E. Z. Pence, D.D., of Greenville, C. E. Fritz, D.D., of Columbia, and Mr. H. E. Isenhour of Salisbury, N. C. Zeb Trexler of Concord, N. C., president of the North Carolina Brotherhood, brought greetings from his organization.

The service for laying the cornerstone for the new chapel being erected at *Denny Terrace, near Columbia*, was held on the afternoon of February 27. Dr. J. B. Moose, of the Lutheran Seminary faculty, serving as supply pastor for this group, was in charge. Greetings were brought by the president of synod, and words of appreciation expressed by William Lasley and Dr. Moose. Prayer was offered by the Rev. H. A. McCullough, Jr., and the placing of the cornerstone by Dr. Fritz.

Newberry College, Newberry, recently received a gift of \$17,000 from the estate of the late D. Wise of Americus, Ga., who had long been an interested friend of the college. The fund will become a part of the permanent endowment of the institution.

Bethel Church, White Rock, continues to make progress in practically every phase of its work. New pews were recently installed and paid for. The interior was renovated by sanding the floors and refinishing the chancel furniture. Pastor D. M. Shull and the church council are leading this congregation in a progressive spiritual and financial program. Attendance at worship and Sunday school has increased considerably during the past year, and the finances are the best in the history of the church. The congregation contributed liberally to every cause presented.

Mt. Calvary Church of St. John's Parish, Johnston, the Rev. E. K. Counts pastor, reports unusual progress during the past year in practically every phase of work. For the year St. John's increased over 300 per cent in contributions for benevolences, and Mt. Calvary showed an increase of over 275 per cent in such contributions. Enrollment at the Sunday school of each has increased and good attendance is maintained. These congregations are located in an industrious rural area and the people are finding much joy and satisfaction in

LUTHERAN GIRLS!
The chance for a college education is provided for you at

MARION COLLEGE

MARION, VIRGINIA

The only Junior College in the U. L. C.

- Thorough grounding in many fields for further education or a life work, in an atmosphere of Christian culture.
- High standards of scholarship; healthy recreations and social life; emphasis on Christian service.

Rates \$475.00 to \$525.00 a year.

Address

REV. HENRY E. HORN, President
Box K, Marion, Va.



the growing interest and service for the Kingdom of God.

St. Michael's Church, near Irmo, will celebrate its 130th anniversary this year. Pastor George Fredrick Schott, Jr., has prepared an attractive brief history of the congregation and its work. The background of this church is that of solid and devout Lutherans who settled in this area known commonly as "the Dutch Fork" section.

Services for War Prisoners

Newspapers in the state recently gave prominence to an article telling of the religious services being conducted for German prisoners now stationed near Allendale. There are some 230 of these prisoners, of which the majority are Lutherans and Reformed. More than 50 per cent of them are of the Lutheran faith. The Rev. F. W. Brandt, pastor of St. Barnabas Church, Charleston, conducts most of the services. Chaplain William Wenger also participates in these services. It is reported that the men participate heartily. These prisoners at the Hampton Camp volunteered for work and have greatly relieved a severe labor shortage in Allendale and Hampton counties. The camp was first started to aid farmers in gathering a bumper peanut crop, but the men have since been used for other farm work and many of them are employed in cutting pulp wood.

The Lowman Home for the Aged and Helpless, White Rock, has recently received several worth-while gifts in money and property; one of the most recent being that of half interest in a house and lot in Columbia. The property was willed jointly to the Lowman Home and the Lutheran Church of the Ascension, Eau Claire, by the late John Laverty of Columbia. The Home has received gifts in government bonds from Kings Mountain, N. C., and from several individuals. The institution continues to be crowded to capacity, with increasing calls for more places by those seeking the care of the Home.

The Board of Social Missions of the synod and the Lutheran Social Missions Society of Columbia are working

CHICAGO Lutheran Theological SEMINARY

PASTORS: POST-EASTER REFRESHMENT!

SPRING CONVOCATION

Monday, May 8 to Thursday, May 11

STRONG PROGRAM

DR. F. W. BUCKLER, Oberlin, 4 lectures, "The Heroic Christ"; PROF. JOS. SITTLER, Jr., of the Faculty, 4 lectures, "Reading and Imagination"; DR. G. ELSON RUFF, Philadelphia, 2 lectures, "The Church Today, and Tomorrow"; WALTER BLODGETT, Cleveland, 2 lectures, "Music in the Church." MONDAY NIGHT, Panel and free discussion, "Lutheran Union," voices will be heard from A. L. Conf., Missouri, U. L. C. A.

Nominal costs; write today:

Charles B. Foelsch, Ph.D., President
Maywood, Illinois

Summer Session Graduate School, opens July 31.
S.T.M.-S.T.D. credit. Strong faculty.

ROANOKE COLLEGE

in Virginia

Offers A.B. and B.S. degrees.

Prepares for the study of law, business administration, medicine, dentistry, pharmacy, laboratory technology, library science, social service, and theology. Co-educational. Accredited. More than 100 years of distinguished service to Church and Nation. Scholarships.

In the Virginia tradition, this old Lutheran college offers the highest academic hospitality to ambitious students.

CHAS. J. SMITH, D.D., LL.D., President
Salem, Virginia



VESTMENTS

for Choir and Pulpit
Hangings - Ornaments
Supplies - Etc.

Catalog free on request

The C. E. Ward Co.
New London, Ohio

to make effective a vigorous program of Social Missions.

THE LUTHERAN has recently been informed of the sudden death November 18, 1943, of *Walter L. Pasour*, Bessemer City, N. C., at the age of forty-nine years. He is survived by his widow and five children. It is written of him: "He was a plain, kind, common man, dependable and sincere—an active church member."



**Every Boy Should Have
a Bible!**



NATIONAL BIBLES
Since 1863... At Your Bookstore



Choir & Pulpit GOWNS
Confirmation Robes, Paraments.
Fine materials, beautiful work.
Pleasingly low prices. State your
needs. Catalog, samples on re-
quest. DeMoulin Bros. & Co.
1127 S. 4th St., Greenville, Ill.

FLAGS

U. S. and SERVICE FLAGS

Wm. Lehmberg & Sons, Inc.
138 N. 10TH ST., PHILADELPHIA, PA.

HENRY KECK
STAINED GLASS
STUDIO 1010 W. GENESEE ST.
SYRACUSE, N.Y.
HIGHEST SKILLED CRAFTSMANSHIP
ORIGINAL DESIGNS



**CHURCH
PAINTINGS**
Mural and Altar
JOHN KROGMANN
ARTIST
Studio 3, 3561 W. Fullerton
Chicago

WICKS
fine
ORGANS

Post-War Plan...
The Wicks plan is for even
greater excellence in pipe organ
design.

HIGHLAND
ILLINOIS
★ ★ ★
Dept. UL

Member, Asso-
ciated Organ
Builders of
America

It Happened in Philadelphia

500 CHURCH WORKERS GATHER IN CONFERENCE

By WILLIAM H. C. LAUER

The Church of the Atonement, East Montgomery Avenue, views the year 1943 as a most eventful one. The golden anniversary of William L. Stough, D.D., in the ministry and as pastor of this Philadelphia congregation was celebrated. A Golden Anniversary Fund, in token of the congregation's fifty years in the neighborhood, was placed upon the altar.

The Rev. Carroll O. R. Fritze of Lunenburg, Nova Scotia, a graduate of the Philadelphia Theological Seminary, has been assistant pastor, then associate pastor, and since June 1, 1943, has succeeded Dr. Stough as the pastor of the congregation.

The congregation is to be commended for its financial progress. It has no bonded indebtedness. It has forged ahead in meeting its quotas in Lutheran World Action and the Reformation Appeal for the college and seminary. For the first time in its history it exceeded the apportionment. Activity has been stepped up, even in these war years, and the congregation is looking forward to the future with enthusiasm and vigor.

Church Workers' Conference

In spite of a northeast storm which drenched the city with rain all day, more than 500 representative church school workers from Lutheran churches of Philadelphia and vicinity, gathered for afternoon and evening sessions February 26 in Messiah Church, 16th and Jefferson Streets. The conference was sponsored by the Lutheran Sunday School Superintendents' Association, which is intersynodical, and the Committee on Christian Education from the Philadelphia Conference of the Ministerium of Pennsylvania and the Philadelphia section of the Parish and Church School Committee of the East Pennsylvania Conference of the Central Pennsylvania Synod. The attendance was reported to be the largest at any of the conferences previously held.

A panel discussion at the afternoon session brought together a group of specialists who discussed before the entire assembly, "The Church School and Problems of Juvenile Delinquency." Later in the afternoon the conference divided into six groups to discuss: Missions in the Church School; The Vacation Church School; Recruiting and Holding Church School Pupils; Keeping in Touch with Those in Service; Programs for Special Days in the Church School; Weekday Church School Programs (Released Time). In an inspiring address Dr. Theodore K. Finck pre-

sented the Christian Growth Course.

Following a most helpful address at the evening session by the Rev. Robert D. Hershey, S.T.D., pastor of St. Paul's Church, Glenside, Pa., one-hour Departmental Conferences were held to discuss: "What Should I Expect in the Lives of My Pupils as the Result of My Teaching?"

A Church Debt Liquidation Campaign is under way in St. Simeon's Church, Eighth and Luzerne Sts., the Rev. William H. C. Lauer pastor. The entire debt is \$20,000, and the aim of the drive is to raise the amount by the end of September 1945, when both the pastor and the church treasurer, Mr. George Klein, will have completed twenty-five years of service in office.

Three Lenten Prayer Services were held by the Women's Missionary Society of St. Simeon's Church in March. The guest speakers were Mrs. Carroll O. R. Fritze, Mrs. G. H. Bechtold, and Mrs. C. O. Dierolf.

The Rev. Arthur E. Wulf, pastor of the Mulberry Parish of the Indiana Synod for nearly three years, has resigned to accept a call to Trinity Church, Kalamazoo, Mich. The resignation became effective March 20.

EASTER JOY

By NANNIE SIGMON

To a world of grief and sorrow,
Groping blindly in its sin,
Came a ray of hope and comfort
Filling all the hearts of men;
As our Lord arose in glory
On that happy Easter morn,
Over death and grave victorious—
With a Crown of Life adorned.

Oh, what agony He suffered
On the Cross of Calvary,
As so willingly He died there—
That from sin we might be free.
Now another day is dawning;
Gone the darkness of the night;
And the earth awakes in beauty,
Walking in the Saviour's light.

Christ is risen! Alleluia!
And in majesty He reigns.
Sing His praises all ye people;
Glorify His wondrous name!
If our souls are firmly anchored
In the Saviour's boundless love,
As He rose, so shall we, likewise,
Rise to dwell with God above.

Claremont, N. C.

Outstanding Macmillan Books

Your Child's Religion

By Mildred and Frank Eakin

A practical and stimulating presentation of the problems created by a child's first thoughts of religion. Written for parents, church school leaders, teachers, and for all who are interested in the spiritual development of young children. \$2.00

The Case for Christianity

Published in England as "Broadcast Talks"

By C. S. Lewis

"No book is more timely for the reasonably skeptical layman. The preacher will find it suggestive," says the *Federal Council Bulletin* of this book in which Mr. Lewis presents the basic arguments for the Christian faith. \$1.00

Christian Behaviour

By C. S. Lewis

"A pungent inquiry into a Christian ethic in our times," says Dr. George A. Buttrick of this provocative discussion of present-day sexual, social and religious morality. "Written with the same wit and understanding which made 'Screw-tape' famous."—*Pasadena Star News*. \$1.00

Discovering the Boy of Nazareth

By Winifred Kirkland

"Written with tenderness and imagination, surprisingly free of dogma and sentimentality."—*Library Journal*. Miss Kirkland, with a series of vivid pictures of the childhood of Jesus, has created an excellent aid in teaching children to love our Lord. \$1.25

Live for Tomorrow

By Ralph W. Sockman

Of Mr. Sockman's book *The American Lutheran* says, "A volume of profound philosophical meditations. His word pictures are beautifully drawn. His good common sense we do not question. His day to day advice for the tomorrows which are to come is valuable." \$1.00

Frederick Bohn Fisher: World Citizen

By Welthy H. Fisher

"Mrs. Fisher has told the story familiar to many from having known the world citizen in his lifetime. From boyhood he set India as his goal. From his college days he never deviated from an understanding which found the common God and the common good in all religions."—*The Detroit Free Press*. \$2.50

Exiled Pilgrim

By William Hubben

The unique personal history of a man who dared to search for religious truth in the Germany of the past twenty-five years. "His story is a work of art, beautifully personal, tinged with keen emotion."—*The Lutheran*. \$2.00

The Radiant Life

By Rufus M. Jones

"Life at its best, when the eternal beauty shines into it, is a radiant affair," writes the author in this constructive and inspiring book. Here are short spiritual essays which are marked by a spirit of adventure and serenity. \$2.00

THE MACMILLAN COMPANY — 60 Fifth Avenue — New York 11



9,000 MILES APART



...they found a way
to be together!

A soldier in Guadalcanal wrote his mother:

"I have been reading my New Testament which the Chaplain gave me from the American Bible Society and it has caused me to think seriously about my soul and the future. I am writing you, Mom, to ask that you read with me a chapter from the New Testament each day..."

A Challenge to Americans!

Only the Bible can make this nation truly invincible! Let all unite to make it a power in our lives.

A Plan 100 Years Old Today!

You help this work and yourself when you purchase an American Bible Society Annuity Agreement. Under this Plan you receive a regular income as long as you live. Send for the booklet "A Gift That Lives."



URGENT! FILL OUT AND MAIL THIS COUPON TODAY!

American Bible Society,
Bible House, New York 22, N.Y.

- ☐ Please send me, without obligation, your booklet L-30 entitled "A Gift That Lives!"
- ☐ I enclose \$_____ to provide Testaments for young men in our armed forces.

Name _____

Denomination _____

Address _____

City _____

State _____

Aeolian-Skinner

ANNOUNCES

a new design for a small
organ for small churches.

Full description upon request.

AEOLIAN-SKINNER ORGAN CO.

Boston, Mass.

PULPIT AND CHOIR GOWNS

WRITE FOR CATALOG

THE BEST OF THEIR KIND

WORKMANSHIP AND PERFECT FIT UNSURPASSED

MCCARTHY & SIMON
ESTABLISHED 1912

7 W. 36th ST., NEW YORK 18, N.Y.

A Golden Jubilee

In April of this year the Church of the Redeemer, the Rev. Dr. Herbert Weiskotten pastor, will celebrate its fiftieth anniversary with dinner on the nineteenth, the actual date of organization, and a service on the twenty-third. President Samuel Trexler will be the guest preacher at the service. Among the sub-committees are the Evangelistic Committee, which is planning to reach out into the community and win fifty new people for the church at Easter and one hundred people for the anniversary year. Another sub-committee is perfecting plans to reduce the indebtedness by \$10,000.

The congregation was originally organized to provide English services and Sunday school for a group of Lutheran people who could find services only in German.

CONGREGATIONS

New Oxford, Pa. The First Lutheran Church observed the tenth anniversary of the dedication of its new church plant March 19. Dr. M. R. Hamsher, president of the Central Pennsylvania Synod, preached an inspiring sermon on, "The Joy of God's House." Since the beginning of the year and on the day of dedication \$500 more than was needed to pay off the remaining indebtedness was contributed.

The congregation formerly owned a building on a side street. A new site was selected on the Lincoln Highway, and the new plant was erected ten years ago at a cost of \$45,000. It consists of a worshipful sanctuary and rooms for departmental Sunday school work. The church was planned, erected and practically all the money raised during the pastorate of the Rev. George E. Sheffer.

Fifty-one young men from this church are in the armed forces of the country. Two young women are nurses and one is in the WAVES.

Numidia, Pa. To St. Paul's Church, the Rev. Harold W. Sell pastor, goes the honor of being the first of more than 7,900 Lutheran churches to report officially that it had met its quota for 1944 Lutheran World Action, which is asking for \$1,315,000. Their quota was \$220, and they raised \$381.75. A check for this amount was sent to the treasurer of the Ministerium of Pennsylvania at once, and through them reached the office of the National Lutheran Council in New York. The day set for the appeal is May 7, but this congregation has set a fine example by exceeding their quota before Lutheran World Action Sunday.

SYNODS

The fifty-third annual convention of the Evangelical Lutheran Synod of California will be held in St. Mark's Church, 1135 O'Farrell St., San Francisco, Calif., J. George Dorn, D.D., pastor, May 1-4.

The convention will open with the Service of Holy Communion, May 1, at 7:30 P. M. President James P. Beason, Jr., D.D., will preach the sermon. Erwin A. Vosseler, Sec.

The ninetyeth annual convention of the Synod in Iowa will be held April 24-26 in St. Paul's Church, Clinton, Iowa, the Rev. Maurice E. Leshner pastor. Synod will open with the Service of Holy Communion Monday, April 24, at 4:00 P. M. The Rev. Jerome Miller will preach the Communion sermon. Ralph M. Krueger, Sec.

The seventy-sixth annual convention of the Synod of Kansas and Adjacent States will be held April 17-20 in Children's Memorial Lutheran Church, Kansas City, Mo. J. A. McCulloch, D.D., pastor. Opening session at 7:30 P. M., Monday, April 17. George L. Search, Sec.

The twenty-fourth annual convention of the Michigan Synod will be held at Trinity Church, Crescent and Bostwick Streets, Grand Rapids, Mich., May 15-17. Service of Holy Communion, 1:30 P. M., May 15. Vernon E. Kotter, Sec.

The seventy-second annual convention of the Evangelical Lutheran Synod of Nebraska will be held April 24-26 in St. Luke's Church, Omaha, Nebr., the Rev. A. H. Pinkall pastor. C. B. Harman, D.D., will preach the synodical sermon.

The Synodical Brotherhood banquet will be held Monday evening, April 24. Theodore J. C. Schultdt, Sec.

The sixteenth annual convention of the United Lutheran Synod of New York will be held at First Lutheran Church, 646 State St., Albany, N. Y., Chalmers E. Frontz, D.D., pastor, June 5-8.

Synod will open with the Communion Service and sermon by the president at St. John's Church, 160 Central Ave., Albany, Wednesday, June 7, at 8:00 P. M., the Ordination Service will be held at St. John's Church. Business sessions will be held daily at 9:00 A. M. and 2:00 P. M., at First Lutheran Church, Albany.

All candidates for ordination and members of other synods desiring to become members of the New York Synod will correspond with the chairman of the Examining Committee, the Rev. Walter M. Ruccius, 95 Mead St., Hempstead, L. I., N. Y. Paul C. White, Sec.

WOMEN'S MEETINGS

The seventieth annual convention of the Women's Missionary Society of the Synod of Iowa will be held in St. Paul's Church, Clinton, Iowa, April 24-26. Mrs. C. A. Kent, Sec.

The fifth annual meeting of the Lebanon District Women's Missionary Society of the East Pennsylvania Conference of the Central Pennsylvania Synod will be held in St. Matthew Church, Reading, Pa., W. R. Siegart, D.D., pastor, May 10. Sessions at 10:00 A. M. and 2:00 P. M. Mrs. M. B. Krum.

The spring meeting of the Philadelphia Conferences of the Ministerium of Pennsylvania and Adjacent States will be held Thursday, May 4, in St. Simeon's Church, Eighth and Luzerne Sts., the Rev. William H. C. Lauer pastor. Afternoon session at 2:30 o'clock; speakers, Miss Mae Rohlfis and Mrs. Herman Hammer. Evening session at 8:00 o'clock; speaker, Miss Norma Bloomquist.

A Mother and Daughter dinner will be held at 6:00 P. M.

The Executive Committee will meet at 1:30 P. M. Leona M. Bechtold, Stat. Sec.

CONFERENCES

The forty-eighth semi-annual convention of the Chicago Conference of the Illinois Synod will meet Tuesday, April 18, in the Gladstone Park Lutheran Church, Foster and N. Mason Aves., Chicago, Ill., the Rev. George L. Garver pastor. The convention will open with the Holy Communion Service at 9:30 A. M. Paul K. Nordsiek, Sec.

The one hundred forty-fourth annual convention of the Allentown Conference of the Ministerium of Pennsylvania and Adjacent States will be held April 24 and 25 in Salem Church, Bethlehem, Pa., G. Franklin Gehr, D.D., pastor. Holy Communion will be administered Monday at 10:30 A. M.

The conference Brotherhood and the Committee on Lutheran World Action will have charge of the Vesper Service, Monday, the twenty-fourth, at 8:00 P. M.

David H. Frederick, Sec.

The sixteenth annual convention of the Eastern Conference of the United Lutheran Synod

The Lutheran

of New York will be held April 18 and 19 in First Church, 327 Mill St., Poughkeepsie, N. Y., the Rev. Heinz W. Kugler pastor. The convention will open with the Service of Holy Communion at 2.00 P. M. Luther S. Straley, Sec.

The spring convention of the Long Island Conference of the United Synod of New York will be held at St. Mark's Church, 42 East 5th St., Brooklyn, N. Y., the Rev. Harold Hornberger pastor, Thursday, April 27. Session begins with Holy Communion at 9.15 A. M. Alfred J. Krahmer, Sec.

The Southern Conference of the Synod of South Carolina will meet in St. Barnabas Church, Rutledge Ave., Charleston, S. C., the Rev. F. W. Brandt pastor, April 25, at 10.00 A. M. A. Hayne Boozer, Sec.

The spring meeting of the Southern Conference of the Wartburg Synod will meet April 18 and 19 at Trinity Church, Golden, Ill., the Rev. K. William Braun pastor. Conference will open with the Service of Holy Communion April 18 at 8.00 P. M. O. M. Meyer, Sec.

NEW YORK SYNOD'S BROTHERHOOD

The convention of the Brotherhood of the United Lutheran Synod of New York will be held at First Lutheran Church, 646 State St., Albany, N. Y., Dr. Chalmers E. Frontz pastor, beginning with an inspirational service Sunday evening, June 4, and continuing with business sessions June 5 at 10.00 A. M. and 2.00 P. M. and on June 6 at 11.15 A. M. Communications should be sent to the secretary of the Brotherhood, Mr. Edward Zehr, 110-02 201st St., St. Albans, L. I., N. Y. Paul C. White, Synodical Secretary.

OBITUARY

Mrs. A. M. Mehrkam

Emma L. LeBarr Mehrkam, aged eighty-two years, widow of the late Dr. A. M. Mehrkam, died March 13 at the Lutheran Home for the Aged at Topton, Pa., where she had lived for the past few years. She was born in Mt. Bethel, Pa., and is the last of her family.

Her husband was pastor of St. John's Church, Columbia, Pa., and founder of St. James Church of the same city. Mrs. Mehrkam was very active in both of these congregations. In the former parish, she was a teacher and the organizer of the Ruth Bible Class, the Needle Guild and the Women's Missionary Society. She, with her husband, helped to organize St. James Sunday school in 1903, and later was instrumental in establishing the church in East Columbia. Pastor Mehrkam served St. John's from 1888 to 1909, and was recalled in 1917 and served until his death in 1929.

As a memorial to her husband, Mrs. Mehrkam erected the Mehrkam memorial tower at St. James Church. She was a past president of the Women's Missionary Society of the Lancaster Conference.

The funeral service was held March 16 at St. James Church, Columbia. The Rev. Charles V. Naugle officiated, and was assisted by the Rev. E. L. Wessinger of Lancaster. Interment took place in Laurel Hill Cemetery, Columbia. C. V. Naugle.

Mrs. A. L. Yount

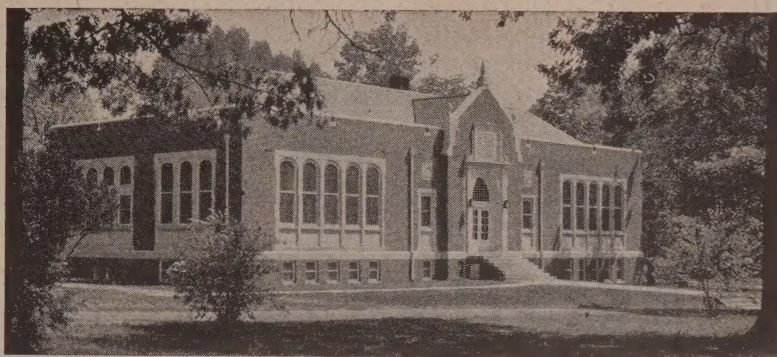
Leah Henkel Yount, widow of the late A. L. Yount, D.D., entered the Church Triumphant February 20, at the age of eighty-nine years. For the past twenty-nine years Mrs. Yount made her home with her children. Mrs. Yount was descended from the Rev. Anthony J. Henkel, who came to the United States in 1717. She was a great-granddaughter of the Rev. Paul Henkel, one of the pioneer missionaries of the Lutheran Church in Virginia, and a daughter of the late Rev. Dr. and Mrs. D. M. Henkel of Catawissa, Pa.

Leah Henkel was born November 27, 1854, in New Market, Va., where her father was pastor. She was married to the Rev. A. L. Yount, June 13, 1877, in Nokomis, Ill., by her brother-in-law, the Rev. C. W. Sifferd. Her husband, A. L. Yount, was ordained to the gospel ministry September 30, 1877, by the Southern Illinois Synod. She served with him in pastorates at Murphysboro, Ill.; Bridgewater, Nova Scotia; Williamsport, Pa.; and Greensburg, Pa.

Nine children were born to this union, of whom the following survive: David Leroy Yount, Greensburg, Pa.; the Rev. John A. Yount, chaplain at Mayview State Hospital; Paul L. Yount, D.D., pastor of Trinity Church, Norristown, Pa.; Dr. Carl C. Yount, Pittsburgh, Pa.; Mrs. Herbert H. Ertel, Williamsport, Pa. Eleven grandchildren and one great-grandchild also survive.

The funeral service was conducted by the Rev. Samuel Boerstler, S.T.D., pastor of the First Lutheran Church, Greensburg, Pa., assisted by the Rev. E. H. Daugherty, an old friend of the family.

She was laid to rest in the family lot in Union Cemetery, Greensburg, Pa. Samuel Boerstler. E. H. Daugherty.



C. A. Rudisill Library

LENOIR RHYNE COLLEGE

(Co-educational)

HICKORY, NORTH CAROLINA

Owned and controlled by the United Evangelical Lutheran Synod of North Carolina . . . Fully accredited by the Southern Association of Colleges and Secondary Schools. A.B. and B.S. degrees . . . Pre-professional, teachers', business administration, and music courses . . . Expenses, \$400 to \$450 . . . For information and catalogue, write

P. E. MONROE, President

LENOIR RHYNE COLLEGE — HICKORY, N. C.

Summer School Begins June 5. Fall Term Begins September 5.



CARTHAGE COLLEGE

"The College of the Open Book"

A LUTHERAN COLLEGE
FOR LUTHERAN YOUTH

STRESSING

1. Christian experience and character
2. Culture and refinement
3. Thorough training for life work

A strong Christian faculty—accreditation by North-Central Association for past 28 years—thousands of successful alumni.

Degrees: B.A., B.S., B.Mus.

Business Administration
Teacher Training
Home Economics (for Smith-Hughes teaching)
Music—including radio training
Physical Education
Physical Sciences (5 major fields)
Social Sciences
Humanities

Basic preparation for:

Agriculture
Dentistry
Engineering
Law
Medicine
Nursing
Social Service
Library
Theology

COSTS—VERY REASONABLE.

Under new plan, four-year courses can be completed in three calendar years.

Write

ERLAND NELSON, President

CARTHAGE, ILLINOIS



The Library

SUSQUEHANNA UNIVERSITY

SELINGROVE, PA.

High School Seniors may enter June 20 or September 18, 1944. Two six-week Summer Terms from:

June 20 to July 29, and July 31 to September 9.

Regular Session begins September 18, 1944

Offering courses for students, pre-theological, pre-dental, pre-medical, laboratory technicians, pre-nurses, pre-veterinarian, business secretaries, and Teacher Education in three fields—academic, business and music.

Co-educational — Accredited — Christian

For full information write:

G. MORRIS SMITH, D.D., LL.D., President

*There Are Answers
to problems confronting*

THE CHRISTIAN HOME

The Family — oldest and most fundamental social institution, achieves its highest development in **THE CHRISTIAN HOME**. Today, however, father and mother both may work in defense industries . . . older brothers and sisters are in the armed forces . . . the family meal-time circle is broken . . . These and other problems threaten the security of family ties.



Our Church . . . *is answering these problems through its Committee of Executive Secretaries which has evolved a stimulating Christian Home project designed to aid The Christian Home.*

Our Pastors . . . *are being urged to place emphasis on The Christian Home during 1943 and 1944 by way of special family services, family communions and family sermons. The program has been under way since September, 1943.*

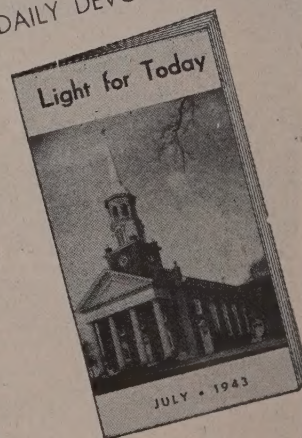
Our Publication House . . . *is co-operating by offering resource material of a religious nature for the maintenance of a devotional atmosphere—an essential in The Christian Home.*

This resource material includes manuals for home devotions, religious pictures, and other literature and visual items witnessing the Christian character of the home. Some of these are noted in the "Aids for the Christian Home" circular, available, on request, as a supplement to "The Christian Home" folder which has been distributed in our congregations. Our gift suggestions catalog No. 79 lists a still wider selection. This catalog has been supplied to all pastors and superintendents for sharing with others. Additional copies on request.

VISUAL AIDS



DAILY DEVOTIONS



**THE UNITED LUTHERAN
PUBLICATION HOUSE**

1228 Spruce St., Philadelphia 7, Pa.

CHICAGO

COLUMBIA

PITTSBURGH